

English Translations of Dzogchen Atiyoga Texts

*Kunjed Gyalpo Series*

## **Ornament of the State of Samantabhadra**

Commentary on the  
*All-Creating King*  
*Pure Perfect Presence*  
*Great Perfection of All Phenomena*

### **Volume Three**

Chapters 30-40 of the *kun byed rgyal po*

Written in Tibetan by Khenpo Zhenphen Öser

Translated into English by Jim Valby



Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The fundamental tantra of Dzogchen Semde, *Kunjed Gyalpo*, was re-transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The tantra directly explains instantaneous primordial enlightenment beyond cause and effect. The twentieth century Tibetan abbot, Khenpo Zhenphen Öser, wrote this commentary named *Ornament of the State of Samantabhadra*. With 2400 Tibetan folios, the commentary explains all 84 chapters of the Kunjed Gyalpo. Volume Three of the Kunjed Gyalpo Series includes the root text and commentary on chapters 30-40.

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Jim Valby Publications  
PO Box 235  
Shelburne Falls, MA 01370  
USA

<http://sites.google.com/site/jimvalbythings/>

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# Table of Contents

Translator's Introduction .....	1
---------------------------------	---

Volume One of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-0-4) contains the root text and commentary on chapters 1-10.

Volume Two of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-1-1) contains the root text and commentary on chapters 11-29.

Volume Three of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-2-8) contains the root text and commentary on chapters 30-40.

## Part I - Root Text

Translation of Chapters 30-40 of the **Root Text** named *Kunjed Gyalpo*

Chapter 30 - <i>Unfailing Victorious Banner</i> .....	4
Chapter 31 - <i>Six Vajra Verses</i> .....	11
Chapter 32 - <i>Four Definitive Verses</i> .....	12
Chapter 33 - <i>Provisional and Definitive Teachings</i> .....	13
Chapter 34 - <i>Union in Presence</i> .....	16
Chapter 35 - <i>Unmistaken Dzogchen Transmission</i> .....	19
Chapter 36 - <i>Union in Body, Voice and Mind</i> .....	20
Chapter 37 - <i>Non-Meditation</i> .....	22
Chapter 38 - <i>Deviations and Obstacles</i> .....	24
Chapter 39 - <i>Source of Victory</i> .....	27
Chapter 40 - <i>Essence of Presence</i> .....	29

## Part II - Commentary

Commentary on <i>Kunjed Gyalpo</i> .....	31
------------------------------------------	----

*Prajña* through Study (Chapters 1-57)

Chapter 1 - <i>Introduction</i> .....	Volume One
Chapter 2 - <i>Real Condition</i> .....	Volume One
Chapter 3 - <i>Source of All Creations</i> .....	Volume One

## Explanation of the Natural State (Chapters 4-53)

### Phenomena Are Primordially Pure (Chapters 4-10)    Volume One

Chapter 5 - <i>Explanation of the Meaning</i> .....	Volume One
Chapter 6 - <i>One Root</i> .....	Volume One
Chapter 7 - <i>Summary of Categories</i> .....	Volume One
Chapter 8 - <i>Creation of All Dimensions</i> .....	Volume One
Chapter 9 - <i>Obstacles and Deviations</i> .....	Volume One
Chapter 10 - <i>Perfections in Detail</i> .....	Volume One

### Real Condition beyond Achievement and Elimination (chapters 11-40)

#### **Definitive State (chapters 11-20)**

Chapter 11 - <i>The Root of All Phenomena</i> .....	Volume Two
Chapter 12 - <i>Presence Is the Root of All</i> .....	Volume Two
Chapter 13 - <i>Principle of Presence</i> .....	Volume Two
Chapter 14 - <i>Secrecy</i> .....	Volume Two
Chapter 15 - <i>Direct Manifestations</i> .....	Volume Two
Chapter 16 - <i>Real Condition</i> .....	Volume Two
Chapter 17 - <i>Relic Is Presence</i> .....	Volume Two
Chapter 18 - <i>All Is Just-That-Ness</i> .....	Volume Two
Chapter 19 - <i>Self-Perfected Qualifications</i> .....	Volume Two
Chapter 20 - <i>Birthplace of Everything</i> .....	Volume Two

#### **Transcendence of Cause and Effect (chapters 21-30)**

Chapter 21 - <i>Principles of Explanation</i> .....	Volume Two
Chapter 22 - <i>Objectless Non-Abiding</i> .....	Volume Two
Chapter 23 - <i>Beyond Struggle and Achievement</i> .....	Volume Two
Chapter 24 - <i>Beyond Cause and Effect</i> .....	Volume Two
Chapter 25 - <i>Phenomena Are Just-That-Ness</i> .....	Volume Two
Chapter 26 - <i>Perfection beyond Action</i> .....	Volume Two
Chapter 27 - <i>Naturally Pure Space</i> .....	Volume Two
Chapter 28 - <i>Unchanging Essence</i> .....	Volume Two
Chapter 29 - <i>Total Relaxation</i> .....	Volume Two



## **Chapter 30 - Unfailing Victorious Banner**

Brief Explanation .....	33
Extensive Explanation .....	39
Self-Perfected Greatness of Presence .....	40
<b>Thigle #1 - Real Condition; quatrains 1-3</b>	
View - Naturally Present Three Kayas Q1 .....	40
View - <i>Thugje</i> Energy - the Greatness of Love Q2 .....	50
View - <i>Thugje</i> Energy - Consciousness Q3 .....	54
Summary of <i>Thigle</i> #1 .....	58
<b>Thigle #2 - Dharmadhatu; quatrains 4-8</b>	
Meditation - Natural Dharmadhatu Wisdom Q4 .....	60
Meditation - Understanding Upadeshas Q5 .....	64
Meditation - Self-Originated Wisdom Q6 .....	66
Relaxation in Self-Perfected Presence .....	73
Meditation - Unfabricated Natural Abiding Q7 .....	74
Meditation - Beyond Communication Q8 .....	82
Summary of <i>Thigle</i> #2 .....	83
<b>Thigle #3 - Complete Purity; quatrains 9-17</b>	
Behavior - Suffering Is Presence Q9 .....	84
Behavior - Wisdom beyond Karma Q10 .....	86
Behavior beyond Struggle Q11 .....	88
Behavior - Wisdom from Concepts Q12 .....	90
Behavior beyond Isolation Q13 .....	92
Behavior beyond Cause and Effect Q14 .....	94
Wisdom without Rejection .....	96
Behavior - Same Cause for Joy and Sorrow Q15 .....	96
Behavior - Enjoyable Ornaments Q16 .....	98
Behavior - Equality of Space Q17 .....	99
Summary of <i>Thigle</i> #3 .....	101
<b>Thigle #4 - Great Wisdom; quatrains 18-31</b>	
Empty Sounds - <i>A LI KA LI</i> Q18 .....	102
A and TA - Energy and Beauty Q19 .....	104
Secrecy and Superiority of Presence .....	106
Superiority of Presence Q20 .....	107
Superiority of the Path Q21 .....	108
Superiority of Spontaneous Accomplishment Q22 .....	109
Superiority of the Universal Path Q23 .....	111
Superiority beyond Partialities Q24 .....	113
Superiority beyond Defects Q25 .....	115
Superiority beyond Time Q26 .....	116
Superiority of Primordial Purity Q27 .....	117
Superiority of Presence beyond Time Q28 .....	118
Space beyond Good and Evil .....	119
Space beyond Specifications Q29 .....	120
Space beyond Phenomena Q30 .....	122

Space beyond Names Q31 .....	123
Summary of <i>Thigle</i> #4 .....	124
<b><i>Thigle</i> #5 - Samantabhadra; quatrains 32-47</b>	
Space beyond Struggle and Practice Q32, Q33 .....	127
Beyond Effort and Practice .....	130
Beyond Sutra Q34, Q35-1,2 .....	131
Beyond Kriya, Upa and Yoga Q35-3,4, Q36 .....	134
Beyond Mahayoga and Anuyoga Q37, Q38 .....	137
Beyond Characteristics of Paths Q39 .....	140
Effortlessly Self-Perfected Atiyoga .....	141
Natural Self-Perfection of the Two Benefits Q40 .....	142
Natural Qualifications Q41 .....	143
Self-Manifesting Wisdom Q42 .....	146
Natural State beyond Action and Effort Q43 .....	148
Universe from the Self-Perfected Base .....	150
Self-Perfected Base Q44-1,2 .....	151
Self-Originated Wisdom from the Base Q44-3,4 .....	155
Illusions from the Base Q45 .....	158
Base Which Is Praised Q46-1,2 .....	161
Base of Dimensions Q46-3,4 .....	161
Base as Five Families Q47-1,2 .....	162
Base as Lantern Q47-3,4 .....	163
Summary of <i>Thigle</i> #5 .....	164
<b><i>Thigle</i> #6 - Self-Perfection; quatrains 48-55</b>	
Base as All-Pervading Condition Q48 .....	167
Base beyond Causes and Conditions Q49 .....	168
Base of Total Nectar Q50 .....	169
Base of beyond Duality Q51-1,2 .....	170
Base of Bliss Q51-3,4 .....	172
Universal Path of Relaxation .....	173
Three Kayas beyond Union and Separation Q52-1,2 .....	174
Methods and Communications Q52-3,4 .....	174
Three Gates beyond Effort Q53 .....	175
Self-Liberation beyond Desires Q54 .....	177
Non-Realization through Cause and Effect Q55 .....	178
Summary of <i>Thigle</i> #6 .....	179

## Effortless Perfection (chapters 31-40)

### Chapter 31 - *Six Vajra Verses*

Non-Dual View .....	185
Unfabricated Meditation .....	186
Effortless Behavior .....	187
Self-Perfected Goal .....	188

## **Chapter 32 - Four Definitive Verses**

Brief Explanation .....	190
Extensive Explanation .....	191
Real Condition .....	191
Luminous Emptiness .....	192
Non-Judgmental Dharmakaya .....	194

## **Chapter 33 - Definitive and Provisional Teachings**

Brief Explanation .....	198
Extensive Explanation .....	199
Questions and Replies about the Four Words .....	199
Questions of the Teacher about the Four Words .....	199
Replies of Sattvavajra about the Four Words .....	200
Giving the Name, 'King of <i>Rigpa</i> ' .....	202
Understanding of Sattvavajra .....	203
Again Giving the Name, 'King of <i>Rigpa</i> ' .....	204
Provisional and Definitive Teachings .....	205
Question about Provisional Teachings .....	205
Reply about Provisional Teachings .....	206
Definitive Teaching .....	208
Conclusion about Teachings .....	211

## **Chapter 34 - Union in Presence**

Brief and Extensive Explanations .....	213
Union of Buddhas .....	214
Explanation Which Produces Fear .....	215
Unification Question .....	215
Unification Answer .....	216
General Unification .....	216
Brief Explanation .....	216
Extensive Explanation .....	217
Example of Unproduced Space .....	218
Meaning - Unceasing Real Condition .....	220
Sign That All Kayas Are Presence .....	220
Summary and Synopsis .....	221
Five Special Types .....	222
Dharmakaya .....	222
Sambhogakaya .....	223
Vajrasattva .....	224
Nirmanakaya .....	225
Self-Originated Wisdom .....	226
Vajrasattva Fainted .....	227
Conclusions about Union .....	228
Questions about Mistaken Views .....	229
The Answer That Everything Is Wisdom .....	230

## **Chapter 35 - Unmistaken Dzogchen Transmission**

Brief Explanation .....	235
Extensive Explanation .....	235
General Explanation .....	236
Detailed Explanations .....	236
Eight Meanings .....	237
Vehicles Do Not Understand .....	238
The Worst Evil .....	239
Guidance for Those with Lower Capacity .....	240

## **Chapter 36 - Union in Body, Voice and Mind**

Brief Explanation .....	241
Extensive Explanation .....	241
Energy of Empty Luminous Wisdom .....	242
Creation by Body, Voice and Mind .....	243
Question about Creation .....	243
General Answer .....	244
Mandala of Body .....	245
Mandala of Voice .....	247
Mandala of Mind .....	248
Conclusion about Proclamation .....	249
Defect If Not Proclaimed .....	249
Fatigue without Recognition .....	251

## **Chapter 37 - Non-Meditation**

Brief Explanation .....	253
Extensive Explanation .....	253
Presence beyond Meditation .....	254
Deviations through Meditation .....	255
Brief Explanation .....	256
Defects of Struggle and Practice .....	256
Defects of Sravakas and Pratyekabuddhas .....	257
Defects of Bodhisattvas .....	258
Defects of Kriya, Upaya and Yogatantra .....	259
Defects of Mahayoga and Anuyoga .....	260
Defects of Rejecting One's Presence .....	262
Practice beyond Correction and Corruption .....	263
Precise Presence Itself .....	266

## **Chapter 38 - *Deviations and Obstacles***

Brief Explanation .....	268
Extensive Explanation .....	268
Substance of Deviations and Obstacles .....	269
Brief Explanation .....	269
Principal Deviations .....	270
Six Vehicles .....	270
Differences between Vehicles .....	270
Sutra Deviation .....	271
Kriyatantra Deviation .....	272
Upayatantra Deviation .....	273
Yogatantra Deviation .....	273
Mahayoga Deviation .....	275
Anuyoga Deviation .....	276
Conclusion .....	277
Principal Obstacles .....	278
Sutra Obstacles .....	278
Kriyatantra Obstacles .....	279
Upayatantra Obstacles .....	280
Yogatantra Obstacles .....	281
Mahayoga Obstacles .....	281
Anuyoga Obstacles .....	282
Summary of Obstacles .....	282
Dzogchen Transcends Deviations and Obstacles .....	283
Presence Is Like Space .....	283
Five Non-Existent Things .....	285
Beyond View .....	285
Beyond Samayas .....	286
Beyond Sacred Activities .....	286
Beyond Spiritual Levels .....	287
Beyond Meditation .....	288
Total Wisdom .....	289

## **Chapter 39 - *Source of Victory***

Brief Explanation .....	291
Extensive Explanation .....	291
Explanation of the Source .....	292
Brief Explanation .....	292
Extensive Explanation .....	292
Source of Kayas .....	293
Source of Buddhas .....	294
Source of <i>Rigdzins</i> .....	295
Source of Sentient Beings .....	296
Source of Universe .....	296



Rationale for Victory .....	297
Declaration of Victory .....	297
Justification of Victory .....	298
Brief Explanation .....	298
Establishment of Teaching of Presence .....	299
Beyond Action .....	299
Beyond View and Meditation .....	300
Beyond Samayas .....	301
Beyond Sacred Activities .....	301
Beyond Levels .....	302
Beyond Travel .....	302
Beyond Seeing the Real Condition .....	303
Conclusion .....	303
Recognition of Wisdom .....	304
Source of Victory .....	306
 <b>Chapter 40 - <i>Essence of Presence</i></b>	
Brief Explanation .....	307
Extensive Explanation .....	307
Non-Existence of Samsara .....	308
Objection and Reply .....	309
Objection about Non-Recognition .....	309
Reply about Action and Effort .....	310
Renunciation of Sravakas .....	310
Interruptions of Pratyekabuddhas .....	312
Trainings of Bodhisattvas .....	313
Purities of Kriyatantra .....	314
Acceptance and Rejection of Yogatantra .....	315
Practices of Inner Tantra .....	316
Conclusion - Nothing Other Than Presence .....	317
Wisdom and Suffering .....	318
Definition of Just-That-Ness .....	319
Natural State .....	320
Continuation of Samsara .....	321
 Texts Quoted by Commentator .....	323
 Glossary of Sanskrit Words .....	326
 Romanized Pronunciation versus Wylie Tibetan .....	327
 Frequencies of Selected English words .....	328
 Bibliography .....	330

..... Next Volumes in *Kunjed Gyalpo* Series

Chapters 41-57 (volume 4)

Chapters 70-84 (volume 5)

Longchenpa's *Kunjed Düdön, Rinchen Druwo* (volume 6)

*Kunjed Gyalpo* Root Text with Tibetan Critical Edition (volume 7)

## Translator's Introduction

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.<sup>1</sup> His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Kunjed Gyalpo*, in pure visions. His principal disciple, Manjushrimitra, was born near Budhgaya in India. For 75 years Manjushrimitra studied and practiced with Garab Dorje. When Garab Dorje manifested the rainbow body, Manjushrimitra received his final teaching about primordial knowledge in Garab Dorje's three statements: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: *semde*, *longde*, and Upadesha.

Longchenpa lists the twenty-one principal dzogchen *semde* texts in his auto-commentary on his *Chöying Dzöd*. Book #19, the *Kunjed Gyalpo*, is the fundamental root text of dzogchen *semde*. The 2400 page commentary<sup>2</sup> on the *Kunjed Gyalpo* named *Ornament of the State of Samantabhadra: Commentary on The All-Creating King, Pure Perfect Presence, Great Perfection of All Phenomena*<sup>3</sup> was begun by the 19th century Khenpo Thubten Pema Rabgye<sup>4</sup> with his student Khenpo Zhenphen Öser,<sup>5</sup> who completed the text after his teacher's death. These scholar-practitioners were knowledgeable about early dzogchen texts translated into Tibetan by Vairochana. They often quote Rongzompa

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<sup>1</sup> *Great History of the Innermost Essence of Dzogchen (Dzogchen Nyingthig Logyü Chenmo)*, which is found in Volume 9 of the *Nyingthig Yazhi*.

<sup>2</sup> The commentary appears in volumes 4010 and 4011 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

<sup>3</sup> *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so*.

<sup>4</sup> Thubten Pema Rabgye (thub bstan pad ma rab rgyas) is person P2DB4992 in the TBRC digital library. His seat was TBRC place G3953, which is mo tshwa dgon (ser shul rdzong) in the autonomous prefecture located in Sichuan province.

<sup>5</sup> mkhan po gzhan phan 'od zer is person P2DB5991 in the TBRC digital library. His seat was also ser shul rdzong, and this commentary is his only known composition.

(1012-1088) and Longchenpa. The texts quoted by the authors are listed on pages 288-289.

Seven volumes are planned for this series on the *Kunjed Gyalpo* and its commentary. Volume Three, this current volume, has two parts. Part I contains the English translation from Tibetan of chapters thirty to forty of the *Kunjed Gyalpo*, without footnotes.<sup>6</sup>

Part II contains the English translation<sup>7</sup> from Tibetan of the commentary on chapters thirty to forty, written by Khenpo Zhenphen Öser, with footnotes. (r) indicates my translation of the root text, which always appears in bold print before each section of the commentary. When Khenpo Zhenphen Öser explains each word from the root text, he puts a small circle under the word. In my English translation of the commentary, I indicate that word by using **bold** print. The appearance of [23], for example, in the translation of the commentary indicates the approximate beginning of folio number 23 in the Tibetan commentary. The appearance of (p29), for example, in the translation of the commentary indicates the page number where this topic is discussed in the English translation.

Volume Four will contain chapters forty-one to fifty-seven. Volume Five will contain chapters fifty-eight to eighty-four. Volume Six will contain Longchenpa's special commentaries on the *Kunjed Gyalpo* named *Kunjed Dūdön* and *Rinchen Druwo*. Volume Seven will contain the complete English translation of the root text, chapters 1-84, together with the Tibetan critical edition.

Chapter 30 in Volume Three presents the famous 55 quatrains<sup>8</sup> taught by Guru Garab Dorje in an Oddiyana temple. The quatrains are numbered (Q1), (Q2), and so forth, up to (Q55). These quatrains are often cryptic and difficult to understand without commentaries and the oral instructions of a qualified dzogchen master. The English translation of these quatrains here is based upon the commentary of Khenpo Zhenphen Öser. Our commentator helps us to understand chapter 30 by providing the detailed outline in his table of contents. This outline is

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<sup>6</sup> *Kunjed Gyalpo* editions used to prepare this translation include: snga 'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of Volume 1; sde dge, folios 1-170; sgang steng, folios 1a to 93b.

<sup>7</sup> The root text and commentary were translated from Tibetan into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

<sup>8</sup> One quatrain is one set of 4 lines.

supplemented by the additional structure of the 6 *thigles* (real condition, dharmadhatu, complete purity, great wisdom, Samantabhadra and self-perfection).

Pages 66-67 of Volume One explain how *Kunjed Gyalpo* is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary analytical-judgmental presence inside time which depends upon cause and effect.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Kunjed Gyalpo*.



## Part I - Root Text

### Translation of the *Kunjed Gyalpo*

#### *All-Creating King Pure Perfect Presence Great Perfection of All Phenomena*

The translation of chapters 1-10 of the *Kunjed Gyalpo* is in Volume One. The translation of chapters 11-29 of the *Kunjed Gyalpo* is in Volume Two.

The translation of chapters 30-40 of the *Kunjed Gyalpo* is in Volume Three, as follows:

### Chapter 30 - *Unfailing Victorious Banner*

Then the All-Creating King, Pure Perfect Presence, taught to Vajrasattva, the Source of the state, this teaching named *The Unfailing Victorious Banner, the Transmission of the Effortless Perfection, the Essence of the State of Sattvavajra*.

"Hey Sattvavajra, you listen! Your Sattvavajra state teaches the essence of the state to itself. The state is me, the All-Creator. I am primordial Pure Perfect Presence. Pure Perfect Presence is thus."

Then the All-Creating King, Pure Perfect Presence, explained the *Unfailing Victorious Banner*, Great Space.

1 "The great space of Vajrasattva is the all-good vast expanse of dharmadhatu. Because all (beings) are already liberated on the universal path of complete purity, (spacious Presence) does not arise, does not cease, and cannot be conceived as anything.

2 Because benefit is already completely accomplished through love, great compassion has nothing to do. Because love is the profound greatest of greatneses, enlightened qualities are never praised.

3 Because phenomena never move away from the authentic condition, they are liberated through liberation, without actions. Self-originating wisdom is beyond searching. When one is liberated, one also teaches the path of liberation.

4 The great elements, as Bhagavan, abide as the essence in all beings. Although (sentient beings) make analyses with mistaken ideas, liberation is self-originated and does not come from some other (cause).

5 The wisdom of greatness is difficult to discover. (Presence) is realized when one depends upon (the indivisibility of) *prajña* and

method. Although (followers of lower vehicles) depend upon other (paths) which are just words, (the fact is that) directly manifest bliss self-originate.

6 Great miracles are not difficult. When all qualities and phenomena, such as powers, (and so forth), are subtly understood to be the natural state, immediately they self-manifest.

7 (The highest) meditation is natural relaxation beyond effort in the real condition which does not visibly manifest (in any way). When one exhaustively searches for this (real condition) on some (path), that (goal) never arises from that (searching).

8 The ear cannot hear (the teaching of) another (person) about the supremely secret real condition. Similarly, the tongue cannot communicate anything about this (real condition).

9 The sufferings of beings are Pure Perfect Presence. Totally perfected, (everything) is completely (pure) *rolpa* energy. (Defects) are the authentic state and do not agitate (the real condition). Like infinite space, Presence abides equally (in everything).

10 Although all distinctions are identical (as empty forms), (followers of lower vehicles) make judgments, like 'There is karma'. But, if (Presence) could fall under the power of karma, self-originated wisdom would not exist.

11 The cause (for appearances) is the vajra state (of Presence); secondary conditions (for appearances) are the same (Presence). Because (Presence) is not born, it does not die. (Dharma)dhatu is not disturbed by the idea to struggle for the primordial Pure Perfect Source.

12 Because the (natural) state of meditation is (already) the meditation of great qualities, no (other) meditation (needs to be cultivated). Beyond conceptualization and purification, wisdom arises as concepts themselves.

13 (Sravakas follow their path of) subtle (essence) and assign names to the categories (of suffering). They strive on their path to isolate mind (in a non-conceptual state). They are attached to the isolation of place (as a support for the isolation) of mind. When examined (by a dzogchen practitioner, this meditation) is (recognized to be) the cultivation of (subtle) concepts.

14 (Sravakas and pratyekabuddhas) assign the names 'cause' (to good and bad karma) and 'effect' (to joy and suffering). Even though both virtue and evil are (already) completely overcome (in wisdom, followers) develop great pride in (their activities of) accepting and rejecting in order to escape from this world.

15 Attachment and non-attachment are the path of words; something in-between is just the same, like an echo. (Vajra)sattva, the protector of beings, proclaimed that joy and suffering have the same cause.

16 Attachment, aversion and stupidity manifest from the path of total enlightenment. It is said that the five ordinary enjoyments are ornaments of dharmadhatu.

17 Because space and the concept (of space) are (both) unborn, concepts themselves are just like space. When space is considered without attachment, great self-benefit occurs in space-(like Presence).

18 The non-conceptual equality of dharmakaya is just like the moon's reflections in water which cannot be grasped. Through the *rolpa* energy of Samantabhadra, dharmakaya displays the profundity of the *A LI* vowels and *KA LI* consonants.

19) A and beautiful TA, together with the secondary emanations of PA, manifest the experiential domains (of beings) in the universe. (Phenomena from A, TA and PA) are the profound Voices of buddhas.

20 Marvelous! The experiential domain of buddhas is not some place discovered by searching. Because this domain is not an object, like (a specific) phenomenon of the six senses, searching for it is like a blind person trying to grab the sky.

21 A path of purification with higher and higher levels does not correspond to the effortless real condition. One never realizes by traveling on a path as if (searching for) the end of space.

22 Because the (real condition) is just like this (path which cannot be traveled), one realizes this (real condition by understanding) the explanation of this (meaning of non-traveling). Because this (effortless enlightenment) is the Source (of all), the manifestations of this (Source) are great miracles.

23 Past, present and, similarly, (future tathagatas understand) the supreme abode of this (Presence). Consequently, the path of (all) these (tathagatas) is identical (to Presence). This (Presence) is the essence of this (enlightenment).

24 Exactly this (Presence) is the universal path for all (sentient beings). (An example for beings on the path is the reflections of the moon on the) surface (of water in a lake) which manifest from the moon (in the sky). Those who see specific features (of paths) in the absolute equality of all (buddhas and sentient beings) do not realize.

25 (Followers of madhyamaka consider that) present joy and future joy are, respectively, direct perception and what arises later. Because

this is the defect of conceptual mind, do not depend upon this (limited concept).

26 The three times are one and cannot be distinguished. (Presence) arises primordially, beyond past and future. Because (everything) is pervaded by the one dharmakaya, great (wisdom) with great qualities) abides naturally.

27 (Appearances) in the three worlds due to the accumulations (of good and bad karma) are just names and illusions. Even the great status of the universal emperor is (just) a place to train with illusions.

28 The activities of those who depend upon time will never produce (the goal) inside time. (Practitioners) who have not transcended prayers and activities are similar to (those who try to discover) the characteristic of emptiness.

29 Practitioners (who know that) the one (Presence) is totally beyond specifications remain on the flight path in the sky. How could there exist any phenomenon to affirm (or deny) in this unproduced, unborn Source?

30 (Phenomena of) both the outer and inner (universe) are the profound (real condition beyond) outer and inner. (The real condition) is not an object to be understood (through) subtle concepts. (The phenomena of the) world are mere names (which arise due to) the power of mistaken (concepts). Consequently, one does not experience the equality of contemplation.

31 Conventional words about the outer (objects) and inner (subjects) - the essential component parts of this (real condition), are just like the realm (of space). Because (phenomena in) the three times are not separate from this (real condition), so-called conventional words do not really exist.

32 (Because appearances) never change (into something other than Presence, appearances) are symbols of the kayas (of Samantabhadra). Because (appearances) never move away from (Presence, appearances) are wisdom. Because nothing is accepted, nothing has a self-identity, and nothing is rejected, there is absolute equality beyond words.

33 Whatever (is experienced) in any (realm) by whichever (being) who continuously transmigrates originates from the state (of Presence). The King of Equality has never taught that this (Presence has characteristics, such as) 'male and female'.

34 Within this (Presence) there do not exist even words for the activities (of traveling to) some place (of enlightenment obtained) through forced discipline. When (followers of cause-oriented vehicles)

use the PA (letters to point out the unborn state of) A, they desire to produce (an enlightenment which is only) the bliss of illusion.

35) The essence (of Presence) cannot be fixed into one (specification), but appears according to the relative viewpoint (of each vehicle). (Followers of these kriya and upaya paths) believe in appearances, intentionally make efforts, and (desire) bliss. They have the great defect that this (Presence) is obscured.

36 The meditation of attributes which uses all (nine) branches of enlightenment is like the reflection of the moon in water. Although (followers of yogatantra) want to move forward (to their goal on the basis) of non-defilement and non-attachment, their meditations are like the activities of children.

37 Even if one seizes the body of the great wrathful deity with the wrathful attributes of the mandala and clearly manifests the (seed) syllable, one does not experience the suchness (in which concepts are) pacified.

38 Due to the power of emotions, (followers of anuyoga believe that they) chop off the top of the tree and burn the seed in fire. Thus they are taught to not fall under the power of these (emotions).

39 Whichever of the one hundred thousand categories (of teachings) one practices produces its flowers. But because (the real condition) is beyond characteristics, (the real condition) does not manifest from these (teachings which are temporary) homes.

40 (Atiyoga) practitioners who remain in this state beyond communication have the good fortune (of the primordial goal). Without distinguishing between the benefit of self and other, they enjoy the dimension of self-perfected illusory (sacred activities).

41 (All phenomena) are totally perfected, with nothing excluded. (The real condition) abides impartially, unchanged (by phenomena). The equality (of the real condition beyond) limitations is like space. (The wisdom of the real condition) is not some phenomenon which depends upon other (causes and conditions).

42 Incomparable wisdom knows the total bliss of self-perfection through its innate energy. The real condition does not arise from other (causes and conditions).

43 (The real condition) is easy (for atiyoga practitioners) and difficult (for followers of lower vehicles). Although (the real condition) is easy (to understand because of the luminous emptiness of Presence), it is difficult (to understand because of doubts). Although (the real condition) does not abide as a visible object, it pervades everything. But



not even Vajrasattva can point out (the real condition) with mere words, such as 'It is like this'.

44) These wonderful, marvelous *rolpa* energies abide like space, beyond activities. The energies instantly self-originate from ignorance which does not conceive anything.

45) These (*rolpa* energies) are the ordinary paths of all (beings). (Presence) abides as the essence of all beings. When an immature person is conditioned by illusions, it is as if medicine itself needs to find a doctor (to prescribe the medicine).

46) These (appearances which arise as) total bliss in the dimensions of understanding are completely pure worlds. When the lights of the cardinal directions unify (in one's heart), one realizes (that sacred dimensions pervade the four) cardinal directions, (eight) intermediate directions, zenith and nadir.

47) From different colors of the rainbow, specific families manifest clearly. Similarly, (compounded) moving parts are the (uncompounded) immovable (base). The five elements are the highest deities.

48) The conventional designations of past, future and present (times) do not exist. These are merely labels, because actually nothing arises or ceases. This (wisdom of the Source) unifies the three times.

49) Because (all phenomena) are equal, there is no gradual creation (of a mandala). Because everything is the one (Presence), dedication (to guests) in the ten directions is transcended. Because consecrated ornaments of offerings occur naturally, there is nothing to distribute.

50) Because (the base) is self-perfected, there is no (need for) intention. Primordially pure, (the universe) is (wisdom) nectar. There is no focus (of mind upon) the intention (to cultivate) a higher (contemplation) using specific (manifestations of) the twelve sense bases.

51) The various (phenomena) perceived as sense pleasures by mind's judgments are (already) consecrated. These experiences of the siddhis (of sense pleasures) are the perfection of natural contemplation.

52) There is union (of object and subject) when (the base) is apprehended for (even) an instant. There is samaya because (wisdom) is (the essence of) joy. The shifting movements of method give the (offering of) non-dual union.

53) The sacrificial offering has (already) been given when one does not grasp (at anything). (Sacred) activities are (already completed), beyond actions. When non-conceptual wisdom eliminates demons, the mantra of natural contemplation is beyond vocalization.

54 Honoring gurus, generosity, and all similar meritorious acts become the greatest fetters if performed without the power of non-attachment and non-movement.

55 Therefore, this *lung* teaching (transmits) the suchness (of the natural state). If one applies (efforts) for this (effortless state, these efforts) become obstacles. Through conceptualizing the (effortless) state, one does not realize some real condition (superior to the primordial unchanging real condition)." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirtieth chapter, which explains *The Unfailing Victorious Banner, the Essence of Vajrasattva*.

## Chapter 31 - *Six Vajra Verses*

Then the All-Creating King, Pure Perfect Presence, explained that the essence of the All-Creator is self-perfected, complete and beyond action.

"Hey Mahasattva, listen! The essence of various phenomena is non-dual and transcends concepts of component parts. Beyond even the concept, 'natural state,' phenomena make the perfection of Samantabhadra visible in forms. Transcend the disease of struggling by just relaxing in the self-abiding (goal)." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-first chapter, about the *Six Vajra Verses*.

## Chapter 32 - *Four Definitive Verses*

Then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra this chapter on the Four Verses on the definitive *Lung* teaching about the perfected state beyond action.

"Hey Sattvavajra! When you understand (phenomena) in this way, whatever appears is one in just-that-ness. Do not be a person who tries to fabricate something about this. The King of Equality, beyond fabrication, abides in the state of non-conceptual Dharmakaya." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-second chapter, about the *Four Verses of the Definitive (Teaching)*.

### Chapter 33 - Provisional and Definitive Teachings

Then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra that it is difficult to understand the wisdom of *rigpa* of the real condition which arises from the state. It is difficult to understand the essence of the state of self-originated wisdom, the King who makes all phenomena perceptible.

"Hey Mahasattva! Understand the words with your mind. You should understand and experience the meaning with (these four) words. If the abode of everything is dharmadhatu, how do you understand the meaning of the word 'dhatu'? If the dimension seen by all is the realm of the sky, how do you understand the meaning of the word 'sky'? If clear manifestations are the five elements, how do you understand the meaning of 'clear appearances'? How do you understand the meaning of the 'sentient beings' of the three realms which manifest from those (elements)? You, the King of *Rigpa*, should listen to how I explain the meaning." Thus he spoke.

"Hey Teacher of teachers, All-Creating King! It is very difficult to understand your essence. I understand through words which explain the four aspects. With the word 'dhatu' I understand that (your essence) cannot be subdivided. With the word 'sky' I understand that (your essence) is luminous, beyond obscuration. With the word 'element' I understand that (your essence) is the Source of all. With the words 'sentient beings' I understand the meaning to be Presence. When I know (the meanings of these four words), then I know (the essence of) All-Creating (Presence), which is very difficult to understand. There is no explanation that (something exists) other than the All-Creating State." Thus he spoke.

Then the All-Creating King again spoke to the King of *Rigpa*. "Because you know my essence which is difficult to understand and you also know all root and secondary phenomena, I give to you the name, 'King of *Rigpa*'."

"Hey King who Creates (Everything), All-Creating Pure Perfect Presence! I understand that the real condition of your essence is the real condition of Presence and wisdom. The words 'real condition' mean non-conceptual Presence Itself. The words 'realm of the sky' mean unobscured Presence Itself. The word 'elements' means the Source and state of Presence Itself. The word 'Presence' in the term 'sentient beings' means the discriminative (wisdom) of *rigpa*. There is nothing other than the essence of Presence. The All-Creating King is nothing other than Presence." Thus he spoke.

"Hey Mahasattva! When you know my essence, you know that my essence creates everything. When you know me, you know one, you know all, you know everything. I give to you, Mahasattvavajra, the name, 'King of *Rigpa*'.

"Hey! If you, the King of *Rigpa*, know (my essence) in this way, (what do you understand about the following): the three kaya teachers, who manifest from me, manifest the three types of vehicles with their teachings; the three (vehicles) claim that the goal comes from causes; (followers of the vehicles) try to achieve whichever of three goals through various activities, such as view and behavior. How do you, the King of *Rigpa*, understand these phenomena?" Thus he spoke.

Then the King of *Rigpa* spoke again. "Hey All-Creating King! The three kaya teachers who manifest from you are your three (aspects:) essence, (nature and energy). The three types of teachings of the three (kaya teachers) explain indirectly about you. They explain indirectly for (disciples with) different mental capacities. These indirect teachings are intended for specific (disciples). The (disciples) have the intention to acquire undistracted calmness, so they engage indirectly with the object (of meditation) which corresponds to their individual (condition). The three kaya teachers give (only) provisional teachings. Some explain a goal based upon levels and paths. Some explain a goal of a water-moon which does not really exist. Some explain a goal of realizing the state through the state. The teachings of the three kayas explain indirect teachings. They give provisional teachings which are not definitive. Their contemplations achieve undistracted calmness. The great vehicles of cause and effect explain provisional teachings." Thus he spoke.

"Hey King of *Rigpa*, Sattvavajra, listen! Here is the explanation of the ultimate definitive teaching. The (real condition) cannot be perceived or explained by the King of *Rigpa*. It does not abide or exist as something to be conceived. The non-conceptual essence transcends concepts. There is no contemplation to cultivate. There is no domain of ideas. There is no mind which desires something. There is no goal to accept. By just abiding in the authentic condition beyond concepts, without traveling a path, one has arrived on the level of enlightenment. Without the purifying of *rigpa*, one discovers self-originated wisdom. Without the performing of sacred activities, the essence is self-perfected. Without the preserving of samayas, the essence is completely pure. Objects and sense organs are luminous in just-that-ness. When one does not see a duality of buddhas and sentient beings, everything is just-that-ness and is perceived to be one. Unity and multiplicity do not exist in just-that-ness. How could we apply conventional designations to this

Source which never originated (from causes) and is not produced (by conditions)?

"Hey Mahasattva, King of *Rigpa*! All buddhas, sentient beings, and the animate and inanimate universe are the essence of me, the All-Creator, beyond affirmation and negation. The different teachings of the three kaya teachers about the just-that-ness of my essence are only provisional teachings about just-that-ness." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-third chapter, which explains *Definitive and Provisional Teachings*.

## Chapter 34 - *Union in Presence*

Then the All-Creating King, Pure Perfect Presence, taught this discourse that the states of all buddhas are unified in the state (of Presence).

"Hey King of Understanding, listen to these words. I, the All-Creating King, unify in myself the states of all buddhas of the three times. In my essence Bodies are unified, Voices are unified and States (of Knowledge) are unified. While listening to my words, you should (understand how) the states (of buddhas) are unified (in my state)." Thus he spoke.

"Hey Teacher, All-Creating King! Dharmakaya and sambhogakaya (teachers, like) Samantabhadra, Vajrasattva, (and so forth, the seven universal buddhas), like Vipasyin, Shikhinra, Shakyamuni, and so forth, buddhas who are the one thousand and two (Guides), self-perfected (buddhas), and (buddha) states as numerous as atoms - are (all) of these unified in you?" Thus he asked.

Then the All-Creating King pronounced words about the principle (of unification). "Hey King of Understanding, listen now! HO HO, I will communicate about what you (asked). Using example, meaning and sign, I will explain how the states (of the victorious ones) are unified (in my state). The essence of me is space. The meaning of me is the real condition. The nature of me is Pure Perfect Presence.

"Hey! Unobscured and non-conceptual, I am the non-conceptual space of dharmakaya. I have no concepts and I transcend acceptance and rejection. Transcendence of acceptance and rejection is like space. Just as space transcends acceptance and rejection, Samantabhadra transcends acceptance and rejection. That which transcends acceptance and rejection is united in me.

"Hey Mahasattva, listen! Hey! I am unproduced, like space. Just as space is unproduced, Vajrasattva is unproduced. Unproduced states are united in me. The states of all buddhas - Vipasyin of the seven universal buddhas, the one thousand and two (buddhas, including) Shakyamuni, (buddhas) as numerous as atoms, and self-perfected ones - are like the essence of space. The example, that space is unproduced, non-conceptual, and beyond acceptance and rejection, means that (all kaya states) are united in me.

"Hey Mahasattva, listen! Hey! (Here is the principle of) the union of the states of all buddhas mentioned above. Just as the essence of the All-Creating King is said to be unproduced, all buddhas are unproduced. Thus they are said to be united in the unproduced real



condition. Just as the essence of the All-Creating King is the unceasing real condition, the real condition of all buddhas mentioned above is unceasing. Thus (buddhas) are said to be united in the real condition.

"Hey Mahasattva, listen! Here is the explanation of union using (the term) 'sign'. The meaning of 'sign' is that all (kayas) are Pure Perfect Presence. The All-Creating King, Presence, is the Source and sign of all buddhas of the three times - Samantabhadra as dharmakaya, and Vajrasattva and others (as sambhogakaya). All are united in Presence. In this way, the three (terms) - example, meaning (and sign) - explain union.

"Hey! In me, the All-Creating King, there is general union and specific union, (which means that all) states are united. General union is union (as explained through) example, meaning and sign. Specific union is union (as explained through) the five aspects.

"The union of the states of dharmakaya means union in non-conceptual absolute equality. Dharmakaya has the capacity to actualize miraculous emanations without moving (from its inner space).

"The union of the states of sambhogakaya means union which brings forth the wealth of essential direct perceptions and desirable qualities. Union in the state of Samantabhadra means that all appearances, however they manifest, are united as direct manifestations of the All-Creator, beyond acceptance of good and rejection of bad.

"The union of the states of Vajrasattva means union in the non-arising, non-ceasing state.

"(There are nirmanakaya buddhas, like) the Seven (with the) Highest (aspiration, including) Shakyamuni, the one thousand and two (buddhas of this fortunate eon), and (the current buddhas) as numerous as atoms. The benefits produced by their Bodies, Voices and Minds arise from the Body, Voice and Mind (of the All-Creator). In the real condition of the Body, Voice and Mind (of All-Creating Presence), the ways in which the Bodies, Voices and Minds (of nirmanakaya buddhas) benefit (beings) are united in the All-Creating State.

"In the citadel of dharmadhatu there does not exist even one (buddha) not united in me. In the infinite realm of space, there does not exist even one (thing) not united in me.

When that was spoken, Sattvavajra was frightened and fainted.

After (Sattvavajra) recovered consciousness, he asked: "Hey King of Union, please listen! If compounded phenomena are united (in you), then all (impure) phenomena are united (in you). Uncompounded (creator-gods) are united (in you). According to you, the two views of eternalism and nihilism (advocated by) the mistaken views of *mutepas*

about dharmadhatu and the realm of space are the unmistakable state. Then what is the reason for the (different) names, 'buddha' and 'sentient being'? How can *mutēgas* be perfect buddhists?" Thus he asked.

Then Pure Perfect Presence, the All-Creating King, the King who Unifies Everything, replied. "Hey Mahasattva, listen! When you understand my essence, you will have confidence that everything is united. Mahasattva, if you have a different understanding of my essence, you will not have confidence. Understand All-Creating Pure Perfect Presence! When you understand All-Creating Pure Perfect Presence, then that self-originated Pure Perfect Presence transcends the dualistic extremes of eternalism and nihilism. Unborn and beyond object and subject, (Presence) transcends the extreme of eternal entities. Unchanging self-originated wisdom transcends the extreme of nihilistic nothingness. (Here is the meaning of *mutēg*;) *mu* (limitations) are dharmadhatu; *teg* (support) means the place of understanding. A duality between buddhas and sentient beings is not perceived by All-Creating Pure Perfect Presence." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-fourth chapter, which explains *Union in the State*.

## Chapter 35 - *Unmistaken Dzogchen Transmission*

Then the All-Creating King, Pure Perfect Presence, explained that dzogchen teaching is not the dimension of other teachings, because dzogchen transcends cause, effect, struggle and practice.

"Hey Mahasattva! This dimension of me is difficult. These eight aspects - entrance, view, samaya, sacred activity, path, abode, wisdom and real condition - do not agree with the views and behaviors of other vehicles (included in) the five types of vehicles of the three kayas.

"The entrance is engagement beyond search. The view is beyond meditation. The samayas are beyond preservation. Sacred activities are beyond effort. The path is beyond travel. The abode is beyond action. Wisdom is non-conceptual and beyond movement. The real condition is the natural state beyond fabrication.

"Hey Mahasattva! If this (dzogchen) meaning is taught to followers of cause and effect, they say, 'These topics are not logical, because effects come from causes'. (Followers of sutra) say that the application of a cause - the actions of the sentient beings of the three realms - produces the effect of the buddhas of the three times. (Followers of tantra), through application to cultivate the view as the cause, claim to obtain the effect of what is meditated. But their meditations never obtain the goal.

"All phenomena are the natural real condition. Thus the attempt to construct the natural real condition is the worst evil, because the truth is betrayed through falsehood.

"(However, in the case of disciples with lower capacity,) they may be skillfully guided to an isolated retreat place. Separated from the distractions of sense objects, they struggle and practice with views, meditations, samayas, and so forth. Then the non-conceptual equality (of dzogchen may be gradually) explained in a skillful way." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-fifth chapter, which explains the *Unmistaken Definitive Meaning of Dzogchen Transmission*.

## Chapter 36 - Union in Body, Voice and Mind

Then the All-Creating King, Pure Perfect Presence, explained that the essences of all phenomena are unified in the essence of the Body, Voice and Mind of the State.

"Hey Mahasattva! Understand this essence of me. I am the essence of Pure Perfect Presence. Pure Perfect Presence is the King who creates all. The essence of the All-Creating King is Body, Voice and Mind. There does not exist even one thing which was not created by Body, Voice and Mind. The buddhas of the three times were created by Body, Voice and Mind. The bodies, voices and minds of the sentient beings of the three realms were created by the Body, Voice and Mind of me, the All-Creator. Everything encompassed by the animate and the inanimate universe was created by the Body, Voice and Mind of me, the All-Creator, as the natural, unfabricated real condition." Thus he spoke.

Then Sattvavajra asked the following question: "Hey All-Creating King, Lord Who Creates! Will you please explain the meaning about which I am ignorant and which I do not understand? Will you please explain to me how (phenomena) are created?" Thus he requested.

"Hey Mahasattva, listen! I am the essence of Body, Voice and Mind. Body is the real condition of direct manifestations, which are miraculously created as the *rolpa* energy of Samantabhadra. The concrete proclamations of the sounds and words of Voice explain through speech how to understand the ultimate real condition. The unobstructed self-originated wisdom of Mind creates the lamp of the Teacher's wisdom which unmistakably displays the ultimate nature of the real condition.

"Hey Mahasattva! Understand this meaning. Other than these manifestations of the animate and inanimate universe, no nature of Body exists in me. Manifestations explain and teach through their own nature. You, Mahasattva, should proclaim (how) you (understand) to others who do not understand.

"Hey Mahasattva, listen! Because the sounds of earth, water, fire, air and space and the sounds and words of sentient beings of the six lokas are not other than the Voice of Me, the All-Creator, the meanings of the words and sounds give that explanation through their compositional arrangement. Hey! You, Sattvavajra, should proclaim (how) you (now understand) to others who do not understand.

"Hey Mahasattva, listen! All sentient beings of the six types in the three realms, the non-conceptual absolute equality of the five great elements, and the unceasing non-conceptual, unborn real condition are

nothing other than the Mind of me, the All-Creator. You, Mahasattvavajra, should proclaim (how) you (understand) to others who do not understand.

"If Mahasattva does not explain this *lung* teaching, beings will not really understand my essence. If beings do not understand, they will never encounter me. The successors (of the All-Creator), like buddhas of the three times, all sentient beings who abide in the three realms, (bodhisattvas) of the ten spiritual levels who traverse the nine mountain passes and nine valleys, the three types of *rigdzins* - those with control over lifespan, mahamudra, and self-perfection - and so forth, will never encounter me, the All-Creator.

"If beings never encounter me, the All-Creator, sentient beings who abide in the six lokas of the three realms will not by themselves recognize their own essence. Even if bodhisattvas who abide on the ten levels are diligent for three eons of immeasurable length, they will not encounter me. Thus they will not recognize their own essence. The three *rigdzins* have power over their bodies and obtain sambhogakaya with their bodies, but their minds will not recognize their own Presence. Thus they will not recognize that their own essence is non-dual from me, the All-Creating King. While they do not recognize, they will be conditioned by the disease of fatigue. For this reason, you should proclaim my essence." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-sixth chapter, which explains that *All Phenomena are United in the Body, Voice and Mind of the All-Creating Teacher*.

## Chapter 37 - Non-Meditation

Then the All-Creating King, Pure Perfect Presence, spoke about the real condition of dzogchen beyond meditation.

"Hey Mahasattvavajra, you who abide on the level of *rigdzins*, and so forth, you bodhisattvas who abide on spiritual levels, and you sentient beings of the three realms whose time has arrived! The total meaning for all (of you) is me, the All-Creator. My essence is the real condition of Pure Perfect Presence. Understand that the real condition of Presence is beyond meditation.

"Regarding the real condition of my essence which cannot be meditated, the three kaya teachers who teach cause and effect agree with the truth of cause and effect in the world. Thus they explain that effects come from causes. Their teachings about meditation are individually explained below.

"Concerning the nature of the one real condition of Pure Perfect Presence, using the four noble truths - suffering, its origin, (cessation and path, sravakas and pratyekabuddhas) say that suffering and its origin are the cause for lower realms, and they reject the real condition of Pure Perfect Presence. They do not recognize the real condition; rather, they reject it.

"Concerning the nature of the real condition of Pure Perfect Presence, (bodhisattvas) use the two truths - absolute and relative - to travel and purify on the (five) paths and ten levels with the ten paramitas - generosity, morality, (and so forth). They do not recognize the real condition; rather, they abide on a level of purification.

"Concerning the nature of the real condition of Pure Perfect Presence, (followers of kriya, upaya and yoga) use the auspicious time periods of planets and stars. Using the five factors of enlightenment and the four great miracles, they empower all manifest phenomena and meditate (that phenomena) are the dimension of the god. They do not recognize that their own Presence is beyond meditation.

"Concerning the nature of the one real condition of Pure Perfect Presence, (followers of mahayoga and anuyoga) use three contemplations and five types of rituals so that their pure mind-streams become vajra aggregates. They meditate the deity using the four aspects of approach and attainment, and they meditate that appearances are essenceless. Through effort and struggle, they fabricate their own Presence as the deity. They do not recognize that their own Presence is beyond action.

"Concerning one's real condition of Pure Perfect Presence, the teaching of the Teacher, the All-Creating King, is that one's Presence is already the primordial self-liberated real condition. The King does not teach meditation to the three teachers (of the kayas). If meditation and practice are pursued, one's Presence is rejected." Thus he spoke.

"Hey Mahasattva! If you desire to realize your Presence, because Presence is already accomplished, beyond desires, do not try to abide in non-conceptual absolute equality. Instead, naturally abide in the dimension beyond acceptance and rejection. Naturally abide in the realm which is never disturbed. Because Presence is the essence of the natural state and all phenomena are just-that-ness, you should not try to fabricate the natural state. You should not try to realize something other than the essence. You should not search for something other than your own state. Even if the victorious one searched (everywhere) in dharmadhātu, he would never discover (some other enlightenment). Because (enlightenment) is already accomplished since the earliest time, it is not necessary to now apply (actions). Without trying now to accomplish what is already accomplished since the earliest time, you should relax in equality, beyond concepts (of object) and beyond any considerations (of subject).

"Hey Mahasattva, listen! Because buddhas in the past never searched for some dharmakaya other than their own Presence, do not try to fabricate the natural state. Do not try to cultivate contemplation based upon concepts. Your Presence is already the realization, beyond concepts. (Buddhas) alive now and in the future will realize through non-conceptual absolute equality." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-seventh chapter, with the conclusive teaching about Non-Meditation.

## Chapter 38 - *Deviations and Obstacles*

Then the All-Creating King, Pure Perfect Presence, explained that the teachings of the teachers who are the first retinue are deviations and obstacles.

"Hey Mahasattva, listen! The three teachings of the three types of teachers who are the first retinue are deviations and obstacles.

"Which (teachings) are (deviations)? The six vehicles of definitive achievement are deviations from dzogchen.

"Specifically, what are (the deviations of the different teachings)? Bodhisattvas, who follow the sutras, want (to realize) the level of universal illumination. Using their distinctions and analyses of the two truths, they want (to meditate) the empty space of the real condition. But the total bliss of atiyoga is Pure Perfect Presence beyond distinctions and analyses. Followers of the sutras are obscured about (the state) beyond distinctions and analyses. Distinctions and analyses about (the natural state of) dzogchen are the deviations of followers of the sutras.

"(Followers of) kriya, who want (to realize the level of) vajrapani, enter through the door of the three purities and abide in a pure dimension of object and subject. But the total bliss of atiyoga is Pure Perfect Presence beyond object and subject. (Followers of) kriya are obscured about the state beyond object and subject. By striving with dualism, (followers of) kriya deviate away from dzogchen.

"(Followers of) upaya apply the behavior of kriya and the view of yoga. Because it is senseless to connect that behavior and view, they do not understand the meaning of non-duality. The total bliss of atiyoga is Pure Perfect Presence beyond dualities. Followers of upaya are obscured about non-duality. Followers of upaya deviate away from dzogchen by perceiving duality.

"Followers of yogatantra want (to realize the level of) ghanavyuha. Entering the door using the existence and non-existence of characteristics, they emphasize the four mudras. But they are not able to enter the state beyond acceptance and rejection. The total bliss of atiyoga is Pure Perfect Presence beyond acceptance and rejection. Followers of yogatantra are obscured about the state beyond acceptance and rejection. When they accept and reject on the (path of) dzogchen, they deviate onto the (path of) yogatantra.

"Followers of mahayoga want (to realize the level of) vajradhara. Entering the door using method and prajña, they practice the four aspects of approach and attainment in the pure mandala of their mind-streams.



But the total bliss of atiyoga is Pure Perfect Presence beyond struggle and practice. Followers of mahayoga have obstacles for the state beyond struggle and practice. The application of struggle and practice on the (path of) dzogchen is the deviation of followers of mahayoga.

"Followers of anuyoga want the level of indivisibility. They enter the door of space and wisdom. They consider that pure space is the cause of phenomena which appear. They consider that the mandala of wisdom is the effect. But the total bliss of atiyoga is Pure Perfect Presence beyond cause and effect. Followers of anuyoga have obstacles for the state beyond cause and effect. Seeing the dualism of cause and effect on the (path of) dzogchen is the deviation of anuyoga.

"(These teachings) are obstacles for and deviations from both the view and the behavior (of dzogchen).

"Hey Mahasattva! The view and behavior of dzogchen are different from achievements with cause and effect. The view and behavior of Pure Perfect Presence have an essence like space. Space transcends distinctions and analyses. (Followers of sutras) who make distinctions and analyses do not realize space-like Pure Perfect (Presence). The productions of both distinctions and analyses are obstacles for and deviations from (dzogchen).

"Because (followers of kriya) maintain the dualism of view and behavior in the nature of space, they do not recognize that Pure Perfect (Presence) is like space. Their dualistic concepts of object and subject are obstacles for and deviations from (dzogchen).

"(Although followers of upaya) consider that view and behavior are two different aspects, Pure Perfect (Presence) is beyond dualism, just as space is beyond dualism. Anyone who conceives dualism does not recognize that Pure Perfect (Presence) is like space. These dualistic concepts of view and behavior are obstacles for and deviations from (dzogchen).

"Pure Perfect (Presence) is like the essence of space. Space is beyond acceptance and rejection. Anyone who accepts and rejects does not recognize that Pure Perfect (Presence) is space. Acceptance and rejection are obstacles for and deviations from (dzogchen).

"Pure Perfect (Presence) is like the essence of space. Space is beyond struggle and practice. Anyone who struggles and practices does not recognize that Pure Perfect (Presence) is like space. Struggle and practice are obstacles for and deviations from (dzogchen).

"Pure Perfect (Presence) is like the essence of space. Space is beyond cause and effect. Anyone who sees the dualism of cause and effect does not recognize that Pure Perfect (Presence) is like space.

Views with cause and effect are obstacles for and deviations from (dzogchen).

"Hey Mahasattva! All phenomena are the essence of space. Space does not have an inherent existence. Space is beyond examples. Space is beyond measurement. Understand that the state of absolutely all phenomena is like this.

"Hey Mahasattva, understand this! Each view of each vehicle is nothing other than an object to view. Because this real condition, Pure Perfect Presence, is not some other object to view, seeing with a view is said to be a mistake.

"Although specific samayas of each vehicle (exist to) guide one on the path of Pure Perfect (Presence), Pure Perfect (Presence) is beyond object and subject. Because there is nothing other (than Presence) to preserve, there do not exist samayas to preserve.

"Specific sacred activities of each vehicle exist to support its path to enlightenment. However, Pure Perfect (Presence) is already self-perfected. Thus there is no (need for the) performance of sacred activities. Actions do not (newly) accomplish self-perfection.

"Specific levels in each vehicle provide support for each vehicle's path to enlightenment. But all buddhas of the three times, all teachers of the three kayas, all sentient beings of the three realms, and (all phenomena of) the animate and inanimate universe already abide on the level of dzogchen, Pure Perfect Presence. Thus there is no (need for) training or traveling on levels.

"The dzogchen real condition is Pure Perfect Presence. The specific real conditions (understood) by each vehicle are not phenomena which are other than (Pure Perfect) Presence. Thus all of the real conditions (of phenomena understood) by vehicles are Pure Perfect Presence.

"The self-originated wisdom of dzogchen is not considered to be an object. Wisdom is beyond concepts and beyond disturbances." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-eighth chapter, which explains *Deviations and Obstacles of View and Behavior*.

## Chapter 39 - Source of Victory

Then the All-Creating King, Pure Perfect Presence, explained that the essence of the state (pervades) everything (and) is the Source of victorious ones, beyond deviations and obstacles.

"Hey Mahasattva, listen! I am the Pure Perfect Presence of everything. Thus I am the Source of everything. The three types of teachers of the three kayas, buddhas who dwell in the three times, all sentient beings of the three realms, and everything of the animate and inanimate universe are nothing other than me, the Source from which they manifest.

"How (am I the Source)? Unborn dharmakaya manifests from the state of non-conceptual equality. Pleasurable sambhogakaya manifests from the self-nature (of Presence). Nirmanakaya, which benefits beings, manifests from the *thugje* energy of total enlightenment.

"All buddhas of the three times (understand that wisdom is non-conceptual). Because buddhas of the past understood that the self-originated wisdom of Presence Itself is non-conceptual, buddhas of the past now abide in the non-conceptual realm. Buddhas alive now benefit beings without having concepts about the self-originated wisdom of Presence Itself. Buddhas who will arrive in the future will surely help beings by explaining that the self-originated wisdom of Pure Perfect (Presence) is non-conceptual.

"If *rigdzins* and (bodhisattvas who abide on) levels do not see (limitations) when they observe the self-originated (wisdom) of Pure Perfect Presence, they meet their own Presence, the Source.

"Self-originated wisdom (abides) in all sentient beings of the three realms, without obstacle. The *rigpa* and luminosity of objects and senses is unfabricated Pure Perfect Presence, and the suchness (of Presence) is the authentic Source.

"There is not even one (phenomenon) of the animate and inanimate universe which was not produced by me. There is nothing which does not manifest from me, the cause of everything. Thus I am the Source of everything.

"I am victorious over everything. I am victorious over the three kayas. I am victorious over buddhas of the three (times). Because I am the creator of all *rigdzins*, bodhisattvas, sentient beings of the three realms, and everything of the animate and inanimate universe, I am victorious over all.

"Before any other teachings existed, I, the All-Creating Pure Perfect Presence, established the teaching of Pure Perfect Presence. This

teaching of Pure Perfect Presence cannot be established by any (other teachers).

"How is the (teaching of Presence) established? Since there is nothing to be done about phenomena, one enters by not striving. (Why?) - because there is nothing other than Pure Perfect Presence.

"Because the real condition of Pure Perfect Presence cannot be meditated by mind, (Presence) is beyond the establishment of view and meditation.

"The real condition beyond object and subject has no samayas to preserve.

"Because (dzogchen) is primordial self-perfection, there are no sacred activities to perform.

"Because all (beings already) abide on (the level of) Pure Perfect Presence, there are no levels upon which to train.

"Pure Perfect Presence is the destination of travel. Because there is no (need for new) travel to the level of Presence, there is no travel on the (dzogchen) path.

"Because the real condition is Pure Perfect Presence, do not try to see some other real condition.

"Wisdom is self-originated wisdom; it is not a wisdom which can be conceived as an object.

"Because I, All-Creating Pure Perfect Presence, am victorious over all views and behaviors and because I am the Source which creates (everything), I am said to be the Source of victory." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-ninth chapter, which explains *The Source of Victory*.

## Chapter 40 - Essence of Presence

Then the All-Creating King, Pure Perfect Presence, explained the essence of Pure Perfect Presence Itself.

"Hey Mahasattva, listen! My teaching which establishes (the essence) says that all buddhas of the three times, *rigdzins*, bodhisattvas, and all sentient beings of the three realms are primordially enlightened, without struggle and achievement. Because the three teachings of the three types of teachers, (my first) retinue, are involved with struggle and achievement, the stabilities of the struggle and practice of the three types of teachers, (my first) retinue, collapse into deviations and obstacles." Thus he spoke.

Then Sattvavajra spoke: "Hey Teacher, All-Creating King. Your teaching is Pure Perfect Presence. If this Pure Perfect Presence is enlightenment, are sentient beings of the three realms already enlightened? If sentient beings of the three realms are already enlightened, why do they transmigrate and live in the three realms?" Thus he asked.

Then the All-Creating King, Pure Perfect Presence, spoke again. "Hey Mahasattva, listen to this! All phenomena, however they appear, manifest from Pure Perfect Presence and are the direct manifestations of the real condition. (Phenomena) are identical in just-that-ness, but appear from the real condition as the five (sense) objects. However, considering that emotions and suffering arise from the five sets of desirable and undesirable (objects), (sravakas) renounce the five objects of the real condition. But even after three eons they cannot (succeed in) renouncing the manifestations of self-originated wisdom. Thus they transmigrate in the abodes of the three realms.

"The appearances of the five objects of the real condition are identical in just-that-ness, but they manifest as five (sets of) desirable and undesirable (objects). (Pratyekabuddhas) consider that these appearances are the causes of transmigration, so they try to block the five (objects of the) real condition. But even after many eons they cannot block these manifestations of self-originated wisdom. Thus they transmigrate in the abodes of the three realms.

"The appearances of the five objects of the real condition are identical in just-that-ness, but they appear as five desirable and undesirable objects. (Followers of mahayana) consider that these objects are the source of attachment, so they try to purify the five (objects) of the real condition. But even after a long (time, like three immeasurable)

eons, they cannot purify these appearances of self-originated wisdom. Thus they transmigrate in the abodes of the three realms.

"The appearances of the five objects of the real condition are identical in just-that-ness which directly manifests the real condition. But they appear as five desirable and undesirable (objects). (Followers of kriyatantra) consider that the abode (of these objects) should be empowered, so they try to empower outer and inner (phenomena) in purity and they try to purify the five (objects) of the real condition. But even after seven lifetimes they cannot empower the appearances of self-originated wisdom. Thus they transmigrate in the abodes of the three realms.

"The appearances of the five objects of the real condition are identical in just-that-ness. They are direct manifestations of the real condition arising from Pure Perfect Presence. (Followers of yogatantra) consider that their appearances as five desirable and undesirable objects are the causes of higher and lower realms, so they try to accept and reject just-that-ness. But the self-originated wisdom of appearances cannot reject (itself) using its own circumstances. (Followers of yogatantra) transmigrate because they try to reject, even though it cannot be done.

"The direct manifestations of the real condition come from Pure Perfect Presence. The appearances of the five objects of the real condition are identical in just-that-ness. But they appear as five desirable and undesirable objects. (Followers of mahayoga and anuyoga) understand that objects are Body, Voice and Mind, so they try to practice Body, Voice and Mind. They try to accomplish what is primordial. Because of these practices they transmigrate.

"Hey Mahasattva! If (the manifestations of) Pure Perfect Presence are rejected as outside (in some other dimension), then self-originated wisdom has never existed. If samsara is rejected as outside, then there is no so-called nirvana. When conditioned phenomena are rejected as outside, then some so-called real condition has never existed. Everything is identical in just-that-ness. In the identity of just-that-ness, it is a mistake to (try to) correct just-that-ness.

" 'That' is a word for unmistakable. 'Just' means beyond correction. 'Ness' means the specific characteristics. "Do not try to fabricate just-that-ness. "When one (tries to) correct just-that-ness, one (tries to) correct Pure Perfect Presence. In this way one produces the essence of samsara." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fortieth chapter, which explains *The Essence of Pure Perfect Presence*.

## Part II - Commentary

### General Outline of the Commentary

Volume One of the *Kunjed Gyalpo* Series contains the root text and commentary on chapters 1-10.

Volume Two of the *Kunjed Gyalpo* contains the root text and commentary on chapters 11-29.

Volume Three of the *Kunjed Gyalpo* Series contains the root text and commentary on chapters 30-40.

Chapters 4-53 contain the **Explanation of the Natural State**.

1. Chapters 4-10 explain that **Phenomena are Primordially Pure**.
2. Chapter 11-40 explain the **Real Condition beyond Achievement and Elimination**.

The second main topic in the **Explanation of the Natural State** explains that the real condition is beyond achievement and elimination. These thirty chapters (chapters 11-40), about the all-inclusive jewel, have three subdivisions:

1. chapters 11-20 about the definitive state (volume 2);
2. chapters 21-30 ten chapters about the transcendence of cause and effect (chapters 21-29, volume 2; chapter 30, volume 3);
3. and chapters 31-40 about effortless perfection (volume 3).

### **Transcendence of Cause and Effect (Chapters 21-30)**

Chapter 21 - *Principles of Explanation* (Volume Two)

Chapter 22 - *Objectless Non-Abiding* (Volume Two)

Chapter 23 - *Beyond Struggle and Achievement* (Volume Two)

Chapter 24 - *Beyond Cause and Effect* (Volume Two)

Chapter 25 - *Phenomena Are Just-That-Ness* (Volume Two)

Chapter 26 - *Perfection beyond Action* (Volume Two)

Chapter 27 - *Naturally Pure Space* (Volume Two)

Chapter 28 - *Unchanging Essence* (Volume Two)

Chapter 29 - *Total Relaxation* (Volume Two)

Chapter 30 - *Unfailing Victorious Banner* (Volume Three)

# *Ornament of the State of Samantabhadra<sup>9</sup>*

## **Commentary on the All-Creating King Pure Perfect Presence Great Perfection of All Phenomena**

This commentary was composed by **Khenpo Zhenphen Öser**.

[1] Contained here is volume 106 of the series of teachings named *snga 'gyur bka' ma*.<sup>10</sup>

[2] [3] *Om sva sti*. From the atiyoga *semde* cycle of auxiliary *kama* teachings in the Early Translation tradition, here is the great commentary on the *Kunjed*, written by Khen Zhenphen Öser. The volume letter is *ME*, each leaf is marked with *A*, and the three volumes marked with *HUM* have 822 leaves, including the catalog.

May this great tradition of the abbot, master and dharma king<sup>11</sup> spread and pervade the three realms<sup>12</sup> of the world. May it manifest the best for beings and always increase virtue and goodness in the three times.

May it be auspicious! [4] [5]

Contained here is the second volume<sup>13</sup> of the commentary on the dzogchen (text named) *Kunjed Gyalpo*.

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<sup>9</sup> Samantabhadra is the personification of the self-perfected manifestation aspect of our primordial state. Samantabhadri is the personification of the pure empty aspect of our primordial state. These two aspects, also named wisdom and space, are non-dual.

<sup>10</sup> Khenpo Jamyang (mkhan po 'jam dbyangs) compiled and edited the *kaH thog bka' ma shin tu rgyas pa* - volumes 1 to 120. Gene Smith, who founded TBRC, photocopied these 120 volumes, assigning 120 different numbers to the volumes - 3906 to 4025. The two volumes of the *Kunjed Gyalpo* commentary are assigned the volume numbers 105 and 106 in Khenpo Jamyang's system. The two volumes of the *Kunjed Gyalpo* commentary are assigned the volume numbers 4010 and 4011 in Gene Smith's system. The English translation of the *Kunjed Gyalpo* commentary is assigned the volume numbers 1 to 5 in Jim Valby's system.

<sup>11</sup> The abbot is the Shantarakshita (8th century), the master is Padmasambhava (8th century), and the dharma king is Trisong Deutsen (790-844).

<sup>12</sup> The three realms are terrestrial humans on the earth, celestial gods above the earth, and subterranean nagas below the earth.

<sup>13</sup> In Khenpo Jamyang's system the first volume of the two-volume *Kunjed Gyalpo* commentary is volume 105. The second volume is volume 106.



## Chapter 30 - *Unfailing Victorious Banner*

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter thirty explains that the essence of Vajrasattva abides as the *Unfailing Victorious Banner* of the real condition. [6] It has two subdivisions: the brief explanation (p33); and the extensive explanation (p39).

### **Brief Explanation of the *Unfailing Victorious Banner***

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, taught to Vajrasattva, the Source of the state, this teaching named *The Unfailing Victorious Banner, the Transmission of the Effortless Perfection, the Essence of the State of Sattvavajra.***

Because all phenomena of the universe of samsara and nirvana encompassed by the five Perfections<sup>14</sup> are the unique Pure Perfect Presence beyond acceptance of good and rejection of bad, one relaxes in the unfabricated natural state without any involvement in hope, fear, approval or disapproval. [7] After the twenty-ninth chapter, which explains practitioners for whom whatever arises is liberated in the real condition, the text says 'then' to initiate the explanation of the *Unfailing Victorious Banner*.<sup>15</sup> Earlier explanations necessarily precede later explanation because what will come later depends upon the subject matter explained earlier. The *Dochu* says:

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<sup>14</sup> The five Perfections are Teachers, Teachings, Retinues, Times and Places.

<sup>15</sup> Our root text, the *Kunjed Gyalpo* or All-Creating King, is a tantra in that it discusses the ten special topics: view and meditation, initiation, mandala, samaya, path, levels, behavior, wisdom, sacred activities and fruit. Our text is also a collection of *lung* teachings, each of which summarizes the essence of Dzogchen transmission. Chapter 22 is the *khyung chen lding ba*. Chapter 26 is the *rdo la gser zhun*. Chapter 27 is the *rtsal chen sprugs pa*. Chapter 30 is the *mi nub pa'i rgyal mtshan (Unfailing Victorious Banner)*. Chapter 31 is the *rig pa'i khu byug*.

The three terms - then, furthermore, and rather - are words which explain cause and effect. [8]

Thus the clarifying explanation is connected to previous explanations in this manner, (using the term 'then').

The specific speaker who teaches is indicated with the words, **'the All-Creating King, Pure Perfect Presence'**. Concerning the dimension where he teaches, the *Rinpoche Gyepai Gyü* says:

The essence of the sun abides in the rays and light. The light and rays are encompassed by the essence. Vajrasattva himself abides in the same way.

Because the compiler, Vajrasattva<sup>16</sup> himself, self-arises in the form of the sun and its rays as the essence from the *tsal* energy of All-Creating Pure Perfect Presence, the text uses the special words, **'to Sattvavajra, the Source of the state'**. That is to say, the specific meaning to be explained is nothing other than **'the essence of the state of Sattvavajra'**. Because all phenomena of the universe of samsara and nirvana are nothing other than the essence of Vajrasattva, the *Rinpoche Gyepai Gyü* says: [9]

All appearances are the Body of Vajrasattva. All sounds are the Speech of Vajrasattva. All thoughts are the Mind of Vajrasattva. All authentic, perfect buddhas arise from the state of Vajrasattva. The perfect goal arises from the understanding of 'total Vajrasattva'. There is no enlightenment without this understanding.

For that reason, all of these phenomena encompassed by objects, minds, the teacher - Samantabhadra *yab-yum* - and the compiler - Vajrasattva - are primordially self-perfected without

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<sup>16</sup> Vajrasattva is the primordial student and the compiler of the teachings in the text named *The All-Creating King*.

dependence upon the application of actions. Because this essence shows what is primordial enlightenment, the text says **'transmission of effortless perfection'**. [10] The *Rinpoche Gyepai Gyü* says:

In body, voice and mind, Samantabhadra *yab-yum* and Vajrasattva are concretely perfect. Radiant sense consciousnesses are Samantabhadri; what appears as objects for those consciousnesses is Samantabhadra; the grasper which unites outer and inner is Vajrasattva. Visual consciousness is Samantabhadri; what appears as objects for that is Samantabhadra; the sense organ of the eye is Vajrasattva. Auditory consciousness is Samantabhadri; the sound objects of that are Samantabhadra; the sense organ of the ear is Vajrasattva. Olfactory consciousness is Samantabhadri; the objects of smell are Samantabhadra; the sense organ of the nose is Vajrasattva. Gustatory consciousness is Samantabhadri; the objects of taste are Samantabhadra; the sense organ of the tongue is Vajrasattva. Tactile consciousness is Samantabhadri; [11] the objects of touch are Samantabhadra; the sense organ of the body is Vajrasattva. Mental consciousness is Samantabhadri; the objects of mental consciousness are Samantabhadra; the sense organ of the mind is Vajrasattva. Outer objects which appear have no essence; inner consciousnesses which radiate are beyond concepts; relaxed sense organs which perceive are beyond grasping.

This natural source of primordially manifest enlightenment, the nature of Pure Perfect Presence, continuously abides as the nature of self-luminous wisdom in the mind-streams of all beings. Presence is primordially beyond change and transition and never disappears beneath conceptual characteristics. The text says **'Unfailing Victorious Banner'** because Presence is totally victorious in the battle against illusory manifestations of object and subject. [12] The *Thigle Kunsal* says:

The wisdom of *rigpa* is self-radiance beyond arising, wisdom beyond light, *prajña* beyond mind. At all times wisdom abides without arising, ceasing or fading, so it is like the peak of a victorious banner which has radiance not engulfed by space.

And the *Dewa Trakö* says:

Abiding in the dimension of bliss, Presence is beyond suffering. Accomplished as the dharmakaya goal, it reveals nirvana. Primordially all-pervading, it is the realization of dharmakaya. Displayed and visible, it is primordially uncovered. Because Presence self-manifests appearances, it never fades. Being the arrival peak of the unfailing victorious banner, Presence never fails.

And the *Bangdzö Trul De* says:

Because Presence cannot be categorized as one or many, there is certainty that Presence is the unique *thigle*. Because Presence never changes in the three times, there is certainty that Presence is the unfailing victorious banner.  
[13]

Because Pure Perfect Presence is all-pervading and never changes, it abides as the essence of the unfailing victorious banner, primordially beyond elimination or addition. The texts which directly and concretely communicate Presence are the very secret teachings of atiyoga. These dharmakaya teachings never fail in the three times and are like the great lofty peak of the banner which is victorious over all lower vehicles. Thus the teachings which proclaim this are exemplified by an unfailing victorious banner. The *Khorwa Tsadchö kyi Gyü* says:

The dzogchen atiyoga teaching is unfailing and never diminishes. Because the meaning never changes, this teaching is the supreme victorious banner of the wish-fulfilling jewel.

For these reasons, the All-Creating King **taught this** meaning of effortless dzogchen which is endowed with this very special name. [14]

(r) **"Hey Sattvavajra, you listen! Your Sattvavajra state teaches the essence of the state to itself. The state is me, the All-Creator. I am primordial Pure Perfect Presence. Pure Perfect Presence is thus."**

Then the text says, **'Hey Sattvavajra, you listen!'** The victorious one in the self-arising mandala communicates in the form of the empowering energy of direct transmission to the retinue<sup>17</sup>, which is not other than the state. Although it is not at all necessary to encourage listening because what is heard and who hears are non-dual, nevertheless in all chapters of earlier and later texts there occur words of encouragement to listen. The purpose is to teach future followers the need to listen, so that defects of the receptacle are transcended. After that encouragement to listen, the previously mentioned student who will be taught is identified with the words, **'Your Sattvavajra state (teaches the essence) of the state to itself'**. In fact, the **essence** of the Sattvavajra state **teaches** to itself the meaning of the totally self-perfected base of the real condition beyond action and struggle.

The text says, 'That which is the **essence** of the state of Vajrasattva is the state of **me, the All-Creating King**'. Both the nature of Pure Perfect Presence and [15] the *tsal* energy of its unceasing *dang* energy are said to be indivisible, beyond difference. What is the state of the All-Creating King? The text says, 'Beyond dependence upon meditation, achievement and struggle, **I am the primordial** state, with all qualities and no defects, the nature of **Pure Perfect** enlightenment, **Presence** Itself, the self-originated wisdom.'

This principle, that the state of Sattvavajra is the essence of the state (of the All-Creating King), is not just some intellectual

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<sup>17</sup> The various meanings of retinue are explained in Chapters 1, 6, 10 and 15. Retinue means Sattvavajra in this context.

understanding, like an explanation of some meaning beyond action and struggle. Instead, the real condition of Presence naturally exists in each being in a self-perfected manner, as the non-conceptual self-originated wisdom of unceasing luminous *rigpa*. One understands the direct transmission that there does not exist some dzogchen knowledge which is other than this All-Creating Pure Perfect Presence beyond struggle and practice. [16] Why? Because there is no Sattvavajra other than sentient beings. The essence of Sattvavajra is Samantabhadra, the dharmakaya teacher, All-Creating Pure Perfect Presence. The *Dochu* says:

Being of the Vajra Essence, you! Because the essence of everything is you, we request that you explain Presence Itself, Samantabhadra, to everyone.

The text says that the real nature or essence of '**Pure Perfect Presence is thus**'. Each of these topics will be presented later in the context of extensive commentaries.

**(r) Then the All-Creating King, Pure Perfect Presence, explained the *Unfailing Victorious Banner*, Great Space.**

To summarize, all phenomena are the essence of Sattvavajra. Because the state of Sattvavajra is not other than the All-Creating King, Pure Perfect Presence, the text says briefly, '**Then the All-Creating King, Pure Perfect Presence, explained** that the natural state of Pure Perfect Presence is the primordial real condition beyond transition and change'. Because Presence is never obscured by dualistic vision, Presence is the ***Unfailing Victorious Banner***. [17] The essence of Presence is like **Space** - non-conceptual primordial emptiness beyond cause, effect, struggle and practice. Because all **Great** qualities are completely self-perfected, Presence is the principle of fundamental liberation beyond effort.

## Extensive Explanation

The second subdivision is the extensive explanation. It has nine subdivisions:

- 1) the discourse on the self-perfected greatness of the clear light of Presence Itself, the All-Creator at the beginning, before everything (p40);
- 2) the discourse that Presence Itself remains naturally self-perfected, beyond all cause, effect, struggle and practice (p73);
- 3) the discourse that the behavior of self-arising wisdom is liberated in the real condition without the rejection of the manifestations of the five poisons<sup>18</sup>, (including) attachment and aversion (p96);
- 4) the discourse on the praiseworthy supreme sacred secret whose superiority is not recognized by other vehicles and paths (p106); [18]
- 5) the discourse on space, beyond acceptance, rejection, good and bad, which explains how the natural Presence of the space of clear light is universally displayed (p119);
- 6) the discourse on the definitive state whose precise, real condition is not recognized by other vehicles because followers pursue the development and completion stages, focusing upon efforts and practices (p130);
- 7) the discourse on the effortlessly self-perfected natural state of precise spontaneously complete atiyoga (p141);
- 8) the discourse on how the base is structured so that the universe of samsara and nirvana self-manifests from the real condition of the self-perfected base (p150);
- 9) and the discourse on the universal path of relaxation in unfabricated just-that-ness which is not realized on the paths of other vehicles (p173).

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<sup>18</sup> The five poisons, also known as the five negative emotions, are attachment, aversion, pride, jealousy and stupidity.

## Self-Perfected Greatness of Presence

The first subdivision is the discourse on the self-perfected greatness of the clear light of Presence Itself, the All-Creator at the beginning, before everything. It has six subdivisions:

- 1) the discourse on the greatness of primordial enlightenment which explains the real condition, beyond the union and separation of kayas and wisdoms, in which Presence Itself is space (40); [19]
- 2) the discourse on the greatness of the precious source which is primordially accomplished as the quality of non-duality, in which emotions abide in absolute equality (p50);
- 3) the discourse on the greatness of the unchanging vajra, in which consciousness primordially abides as luminous emptiness (p54);
- 4) the discourse on the greatness of the manifester of forms, in which object and subject arise as dharmadhatu (p60);
- 5) the discourse on the greatness of the non-duality of method and *prajña*, in which concepts and appearances are ultimately liberated because perceptions arise as total bliss (p64);
- 6) and the discourse on the greatness of accomplishment, in which what arises is primordially all-accomplished because karmic formations manifest in self-liberation (p66).

### View - Naturally Present Three Kayas

The first subdivision is the discourse on the greatness of primordial enlightenment which explains the real condition, beyond the union and separation of kayas and wisdoms, in which Presence Itself is space.

**(Q1) "The great space of Vajrasattva is the all-good vast expanse of dharmadhatu. Because all (beings) are already liberated on the universal path of complete purity, (spacious Presence) does not arise, does not cease, and cannot be conceived as anything."**



The *Dochu* says:

Concerning the name 'Vajrasattva', the essence of the meaning is unborn, the example is space, and the five great things<sup>19</sup> are its extraordinary features.

That which is given the name 'Vajrasattva' is the subject matter of this text. Vajrasattva is the source of everything of samsara and nirvana, the primordially unborn real condition, the totally all-pervading essence of Pure Perfect *rigpa*, the state beyond diminishment, development, transition and change. [20] Why? Because this state is the transcendent, inexpressible, uncompounded essence, beyond production by any causes and conditions.

The text says '**vajra**' because the state is not split up by limited concepts and is beyond origination, cessation, dissolution and destruction. *Sempa*,<sup>20</sup> as the translation of the word 'sattva', comprises stability, union and understanding. 'Stability' means that the natural state of all phenomena - Pure Perfect Presence, the Source - has no beginning or end and does not change with time. 'Union' means that everything of the universe of samsara and nirvana is completely subsumed in that dimension of totally perfected non-dual equality. 'Understanding' means that the clear light of great self-originated wisdom abides without arising or setting and is primordially unobscured by the dark ignorance of dualism. Because of these principles, the text says '**sattva**'. [21] In another sense, the text says 'sattva' because Presence Itself is naturally all-pervading, like unchanging space, and is not tainted by anything. The *Rinpoche Gyepa Chenpoi Gyü* says:

The natural state of the kaya of origination is the unchanging vajra which is the state of great space. It is Presence<sup>21</sup> because it abides as the indivisibility of outer

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<sup>19</sup> The five great things are manifest enlightenment, dharmadhatu enlightenment, one's state as enlightenment, just-that enlightenment and non-enlightenment.

<sup>20</sup> Literally, *Sempa* (sems dpa') means 'courageous mind' or 'fearless presence'.

<sup>21</sup> Tibetan *sems*, Sanskrit *sat*.

and inner. It is fearless<sup>22</sup> because it is not tainted by anything.

Space is the example because the essence of Pure Perfect Presence, the real condition beyond concepts, does not concretely exist, but abides like all-pervading **space**, beyond transition and change. Space has the **great** qualities of primordial enlightenment, in which all kayas and wisdoms, like the sun and its light, always abide, beyond union and separation, in the essence of Pure Perfect Presence. [22] Concerning the perfection of all kayas and wisdoms, the *Bangdzö Trul De* says:

Regarding the real condition of Pure Perfect Presence, unfabricated natural relaxation is dharmadhatu wisdom. Non-conceptual luminosity is mirror-like wisdom. Non-differentiated Presence is equality wisdom. Various kinds of manifestations are discriminating wisdom. Everything governed by Presence is all-accomplishing wisdom.<sup>23</sup>

And the *Bangdzö Trul De* says:

Dharmakaya abides as the unchanging essence. Sambhogakaya abides as non-conceptual luminosity. Nirmanakaya is *thugje* energy which empowers and transforms mind. [23] One's directly manifest *rigpa* is said to be the kaya of manifest enlightenment. Because *rigpa* is never changed by antidotes, it is said to be the vajra-like kaya.

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<sup>22</sup> Tibetan *dpa'*, Sanskrit *tva*.

<sup>23</sup> The five wisdoms are: dharmadhatu wisdom of the Buddha Family, mirror-like wisdom of the Vajra Family, equality wisdom of the Ratna Family, discriminating wisdom of the Padma Family, and accomplishing wisdom of the Karma Family.

Enlightenment as the essence of kayas and wisdoms is the principle of the five great things. The *Longchen (Rabjam Tantra)* says:<sup>24</sup>

In the spacious dimension of Presence Itself, all phenomena of samsara and nirvana are enlightenment, manifested as the five great things.

Two great things are the greatness of the circumstances dependent upon specific vehicles and the greatness of ultimate self-perfection. About these types of greatness, the *Kunsal* says:

The greatness of circumstances is the greatness of specific vehicles. The five types of ultimate greatness are primordially beyond union and separation.

Accordingly, these two types of greatness are just different aspects of Pure Perfect Presence, because the five types of ultimate dzogchen greatness are actually primordially, effortlessly self-perfected, beyond union and separation. [24] The *Bangdzö Trul De* says:

The greatness of manifest enlightenment is Pure Perfect Presence beyond concepts. It is more special than anything in the universe. This is the greatness of atiyoga. The greatness of dharmadhatu enlightenment is Pure Perfect Presence from which everything manifests. It is more special than any other source. This is the greatness of atiyoga. The greatness of one's state as enlightenment is the Pure Perfect Presence of self-perfection. It is more special than any struggles or achievements. This is the greatness of atiyoga. The greatness of just-that enlightenment is Pure Perfect Presence beyond mistakes. This is more special than any kind of logic. This is the greatness of atiyoga. The greatness of non-enlightenment is Pure Perfect Presence beyond affirmation and negation.

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<sup>24</sup> Folio 600 in chapter 43 of the *klong chen rab 'byams rgyal po'i rgyud*.

[25] It is more special than any thoughts or words. This is the greatness of transcendence.

Similarly, this Pure Perfect Presence is Samantabhadra<sup>25</sup> because Presence abides as the essence of unique purity in all times and places, without existing as some dualistic phenomena, like good, evil, acceptance, rejection, and so forth. Presence is Samantabhadri<sup>26</sup> because all phenomena originate from and abide within it. Presence is non-dual, beyond any conceptual characteristics of dualism. Because Presence abides in this three-fold way, the text says '**all-good**'.<sup>27</sup> The *Dochu* says:

Because the real condition, Pure Perfect Presence, is beyond good, evil, acceptance and rejection, it is said to be Samantabhadra. Because the real condition, Pure Perfect Presence, is the origin and aggregation of everything, it is said to be Samantabhadri. [26] Because the real condition, Pure Perfect Presence, is beyond dualistic concepts, it is said to be non-dual.

Moreover, the word 'all' means all phenomena, which are both distinct and totally perfected. 'Distinct' means that phenomena appear with various observable qualities. 'Totally perfected' means that no phenomenon is other than the essence of the one real condition. A previously quoted text says:

The aspects of observable qualities are distinct.  
The aspects of the real condition are totally perfected.  
The aspects of concepts and sense perceptions are distinct.  
The aspects of concrete perception are totally perfected.  
The aspects of the relative are distinct. The aspects of the absolute are totally perfected. The aspects of delusive concepts are distinct. The aspects of non-duality are totally

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<sup>25</sup> kun tu bzang po means all-good male manifestation.

<sup>26</sup> kun tu bzang mo means all-good female emptiness.

<sup>27</sup> kun bzang also means the all-good non-duality of male manifestation and female emptiness.

perfected. The views and behaviors of the eight vehicles are distinct. Atiyoga is totally perfected.

From among all those manifestations of various observable qualities there exists nothing which is the slightest bit evil to eliminate. Because everything is always enlightenment, the essence of Pure Perfect Presence, everything is 'good'. [27] The *Yeshe Namkha Dang Nyampai Gyü* says:

'All' means the phenomena of samsara and nirvana. 'Good' means that wisdom arises as dharmakaya. 'Po' means the manifestation of various *rolpa* energies.

Everything is primordially included and perfected in the dimension of Pure Perfect Presence, without even one phenomenon not included. Just as everything in the universe is perfected in the dimension of space and there is nothing which is not contained or included, there is nothing which is not contained in the dimension of Pure Perfect Presence. Thus it is the **vast expanse**, the birthplace of all phenomena, primordially unborn **dharmadhatu**. The *Rigpa Rangshar* says:

From the real condition of unceasing *rolpa* energy arises the all-good vast expanse, [28] the dimension of total *prajña* knowledge. The apprehended real condition is desireless and non-conceptual and transcends words and ideas, just like miraculous emanations in space.

Primordial enlightenment - the natural state of **complete purity**, *rigpa*, the essence of Pure Perfect Presence - is the **universal path** of all. It is not necessary to obtain some other primordial goal by purifying on other paths, like those of lower vehicles, because **all** countless beings naturally abide in the state of primordial liberation, beyond the need for any effort or struggle. As soon as this is understood, one is instantly liberated on the level of the goal of supreme wisdom. **Because** of this, the text explains with subsequent profound words. The *Trulde* says:

Be certain that complete purity is the universal path, the path of all buddhas of the three times. [29]

A chapter of the *Khorwa Tsadchö Kundü Rigpa* says:

The authentic real condition of the dimension of space is Presence which does not depend upon causes. Because the path of bliss beyond union and separation is the self-perfected goal, the whole universe is primordially enlightened. Samsara has been traversed because it has no identity. The three glorious kayas are self-originated bliss. All buddhas are identical in space. Because everything is contained in the unborn state and already liberated in the realm beyond concepts, everything is governed with *thugje* energy.

Although all levels on this universal path are perfected and all sentient beings have never been separated, this is difficult for someone without high capacity to understand. The *Khyungchen* says.<sup>28</sup>

On this path the levels of all beings are perfected. [30] The levels of the ten paramitas are primordially pure. Any place where one abides is the level of enlightenment. There is no shorter path to bliss than this direct path, the realm of just-that-ness, from which one can never depart. The essence of the goal which cannot be achieved in any way is this miraculous sacred place of primordial beauty. Because it is difficult for anyone other than fortunate great beings to understand this, it is a miracle that the state teaches to the state.

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<sup>28</sup> These lines do not occur in the *lung* named *khyung chen lding ba* or in chapter 22 of the *kun byed rgyal po*.

Concerning how it is not necessary to obtain the primordial goal from elsewhere by depending upon effort and struggle, the *Khyungchen* says:<sup>29</sup>

Not abiding anywhere, *siddhi* realizations are essential just-that-ness which cannot be obtained from elsewhere. Because the path of beings abiding in this way is already primordial enlightenment, it is not necessary to achieve enlightenment. Because enlightenment is already accomplished, the application of struggle is not necessary. Primordial residence in the state of self-perfected bliss [31] is the natural level which does not depend upon attaining the level of some goal.

Because Pure Perfect Presence is the universal path for all travel and the uncompounded state of self-originated wisdom, it is beyond some ultimate state which arises and ceases. Thus the text says that Presence '**does not arise**' from some initial cause and that it '**does not cease**' when conditions end. Because there is no place to enter based upon some concept about what has no essence, the text says '**cannot be conceived as anything**' to explain its non-conceptual nature. The *Dochu* discusses the meaning of this verse in its commentary section related to the meaning of the topic of the Perfections:

The state is like space because that unborn 'vajra and unchanging 'sattva' pervade everything, without obscuration. Space is great because its self-originating wisdom is beyond antidotes. The all-good real condition is the vast expanse of unrestricted movements and actions beyond acceptance and rejection. [32] It functions in space, which produces and contains everything. The vast expanse gathers and contains everything. Dharmadhatu produces and contains everything. Everything of the three realms of buddhas and sentient beings is already liberated on the

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<sup>29</sup> These lines do not occur in the *lung* named *khyung chen lding ba* or in chapter 22 of the *kun byed rgyal po*.

universal path of complete purity. Pure Perfect Presence does not arise as a physical object. Self-originated wisdom does not cease. (Spacious Presence) cannot be conceived as something, as in a contemplation which arises and ceases.

In general, (different commentaries use different systems) to extensively explain the profound meaning of these sections of the *Unfailing Victorious Banner*. The *Dochu* explains in the form of a commentary (by organizing) the specific meanings (of the 55 quatrains in a format) of ten topics, such as Pure Perfect Presence, which is the first topic, and so forth.<sup>30</sup> A different text, the *Nyida Dang Nyampai Drima Medpai Gyü*, communicates the meaning (by categorizing the 55 quatrains into) the six great *thigles*.<sup>31</sup> And the great, Omniscient Rongzompa mainly establishes the meaning by explaining the elimination of obstacles and deviations, and so forth. Although it is impossible to define the exact meaning, [33] all of these commentaries arrive at the same essential knowledge. All-seeing Rongpa says:

If we summarize the meaning from all the various texts which explain the principle of dzogchen, there are four aspects: the explanation of the essence of Pure Perfect Presence; the explanation of the greatness of Pure Perfect

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<sup>30</sup> The ten topics presented in the *Dochu* are: the one ground of Pure Perfect Presence, the two categories of vehicles, the three perfections, the four yogas, the five great things about enlightenment, the six obstacles and deviations, the three transmissions and four instructions, the eight instructions, the nine vehicles, and the ten topics, transmissions and words. These 10 topics relate to the 55 quatrains of the *Unfailing Victorious Banner*, in this order: topic 1 relates to quatrain 29; topic 2 relates to quatrains 30 and 31; topic 3 relates to quatrains 1, 41 and 46; topic 4 relates to quatrains 42, 17, 37 and 36; topic 5 relates to quatrains 2, 16, 33, 40 and 8; topic 6 relates to quatrains 21, 20, 54, 14, 13 and 12; topic 7 relates to 22, 19, 3, 9, 52, 48 and 55; topic 8 relates to quatrains 26, 49, 50, 43, 15, 35, 45 and 25; topic 9 relates to quatrains 5, 4, 6, 53, 47, 39, 10, 11 and 38; topic 10 relates to quatrains 27, 28, 34, 18, 23, 24, 51, 32, 7 and 44).

<sup>31</sup> The six *thigles*, arranged according to the *Unfailing Victorious Banner*, are: the real condition (quatrains 1-3), dharmadhatu (4-8), complete purity (9-17), great wisdom (18-31), Samantabhadra (32-47), and self-perfection (48-55).



Presence; the explanation of the obstacles for and deviations from Pure Perfect Presence; and the explanation of the method to relax in Pure Perfect Presence.

The explanations of greatness, obstacles and deviations are actually explanations of the essence. The explanations of the essence constitute the understanding of greatness and the elimination of obstacles and deviations. Thus there is nothing to explain or differentiate which is superior to (the explanations in) these texts. [34] We cannot do better than these texts.

To summarize, the explanation of the essence of Pure Perfect Presence is that all outer and inner phenomena of the universe are forever and always enlightenment, bodhi essence, non-dual Pure Perfect Presence. There is nothing to now newly achieve on a path through fabrications and antidotes. Presence is already self-perfected, beyond effort.

The greatness of Pure Perfect Presence is demonstrated by the analogy that, on an island of precious gold, the word 'stone' does not even exist. In that example everything is the essence of gold. In the same way, 'samsara', 'lower realms', and similar names are not assigned to any phenomenon encompassed by the outer and inner universe. The greatness of tathagatas is the unceasing manifestation of everything as the ornamental *rolpa* energy of Samantabhadra.

'Obstacles for and deviations from Pure Perfect Presence' refers to the mistaken ideas and non-understanding of worldly people, as well as to all the views and behaviors of lower vehicles. [35] Thirty obstacles and deviations can be categorized.

The 'method to relax in Pure Perfect Presence' means that a superior practitioner, with high capacity, has the condition of total awareness in the authentic dzogchen sense and abides in the dimension of total equanimity.

We should understand that there does not exist any way to explain dzogchen which moves away from or is superior to these four essential points.

### **View - *Thugje* Energy - the Greatness of Love**

The second subdivision is the discourse on the greatness of the precious source which is primordially accomplished as the quality of non-duality, in which emotions abide in absolute equality.

**(Q2) "Because benefit is already completely accomplished through love, great compassion has nothing to do. Because love is the profound greatest of greatnesses, enlightened qualities are never praised."**

Because the essence of Pure Perfect Presence is primordially unborn, it abides as unchanging total bliss, in which changing feelings of joy and sorrow do not exist. Because Presence abides equally, beyond restrictions, in all buddhas and sentient beings, it is described with the word 'love'. [36] The *Tashi Rigpai Khuchug* says:

When one has the idea to search for the primordial, natural Pure Perfect Source, the meaning is not discovered. Presence is called the dimension of eternal love because it is all-pervasive. Presence is never damaged and remains beyond the occurrence and engagement of symbols<sup>32</sup>. The sufferings of beings are the occurrence and engagement of mind. Dharmakaya primordially pervades everything and manifests its forms universally. These different forms abide identically in the dimension of undisturbed space. This is supreme love, where all distinctions are equal.

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<sup>32</sup> In its broadest definition, 'symbol' means any experience of any being. All experiences are non-referential symbols of primordial enlightenment.

Concerning the explanation (of love) in the vehicles of characteristics, the *Jampal Nampar Trulpai Do* says:

Devaputra asked: How do bodhisattvas abide in love? Manjushri replied: they see that all phenomena are naturally and completely beyond suffering<sup>33</sup>. [37]

Why is the word 'love' used here? In general, 'love' is used for the type of pleasure desired by sentient beings. But here, Pure Perfect Presence, *rigpa*, totally pervades samsara and nirvana, and everything is primordially liberated in that dimension. Because phenomena never move away from the dimension of unconditioned total bliss, the text says 'love'. A chapter in the *Khorwa Tsadchö kyi Dejam* says:

Because non-dual total bliss is integrated in space, love is everywhere. Because the kaya of bliss, beyond particular moments, is liberated in this realm, love is the dimension of bliss.

Everything which manifests as **benefit**, like the universe of samsara, nirvana and so forth, is **already** liberated and **completely accomplished** in the dimension of Pure Perfect Presence, the primordially unborn real condition. There may be the consideration that a specific sentient being is harassed by a feeling of suffering which seems to be other than that condition. But this consideration abides, beyond restrictions, in the total all-pervasive, non-referential absolute equality which does nothing with effort and struggle to accomplish its state. Thus the text says '**great compassion**'. [38] Why is the word 'great' used? - because this unlimited compassion is far superior to referential compassion.

There are three types of compassion: compassion which has nothing to do, compassion which is all-pervading, and compassion which is attached to limitations and directions. The first two types are nothing other than different aspects in the essence of Pure

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<sup>33</sup> 'Beyond Suffering' (mya ngan las 'das pa) is often translated into English as 'nirvana'.

Perfect Presence. Because the third type is just a label for a concept in the lower vehicles, it cannot be given the name 'great compassion'. It is necessary to understand how the first two types of compassion are explained here in our text. Concerning these distinctions and differences, [39] the *Dochu* says:

Unlimited compassion can be understood through (comparing) three types of compassion: compassion which has nothing to do, compassion which is all-pervading, and compassion which functions through distinctions and limitations. The first two types are unlimited. The third type, which functions through distinctions and limitations, is limited. How can we understand these three types of compassion?

Compassion which does not do anything is the primordial state of perfect Presence Itself. Naturally beyond conceptual limitations, it does not function with substances and qualities. Thus this compassion is unlimited.

All-pervading compassion is the primordial state of perfect Presence Itself. Naturally beyond acceptance and rejection, it permeates all buddhas and sentient beings. Thus this compassion is unlimited.

Compassion which functions through distinctions and limitations is the true nature of the eight vehicles. [40] Some vehicles maintain distinctions and limitations of cause and effect. Some maintain distinctions and limitations of effort and achievement. Some maintain distinctions and limitations of deity and self. Some maintain distinctions and limitations of objects and sense capacities. Some maintain distinctions and limitations of relative and ultimate truths. Any compassion which functions through distinctions and limitations is not great compassion. Instead, it is small compassion.

Because everything is already naturally perfect in the primordial state of perfect Presence Itself, it is certain that compassion is unlimited.

These two types of great compassion **have nothing to do** because they are beyond all mental manifestations and movements of effort and struggle. A sentient being may have an object to engage with, like some suffering to be eliminated or some bliss of enlightenment to be obtained. And the sentient being may eliminate the suffering and obtain the bliss of nirvana. [41] But in the primordial dimension of Pure Perfect Presence, all dualistic phenomena, like the distinctions between buddhas and sentient beings, between pleasure and pain, and so forth, are already self-perfected in non-dual absolute equality. Thus there is no need for effort and struggle. The *Yangjed Trulde* says:

Great wisdom does not distinguish between buddhas and sentient beings. Because of this, compassion has nothing to do.

Everything of samsara and nirvana is enlightened in non-dual absolute equality as the essence of the one Pure Perfect Presence: Because it is not necessary to newly produce that Presence through purification on a path with antidotes, Presence immediately has the **greatness** of manifest enlightenment. Because Presence is not a dualistic dimension, it is not some very subtle profound object. [42] For this reason, the **profound** essence of Pure Perfect Presence has all the **greatest** qualities in an effortless, self-perfected manner. Presence has nothing at all to reject as some evil, low defect and **nothing** at all to accept by **praising enlightened qualities** in some way. Presence has the self-perfected qualities of dzogchen equality. The *Dochu* says:

Vajrasattva is the greatness of manifest enlightenment. Because everything is pervaded by Presence, enlightenment is the level of love. Because the real condition is already accomplished in its unborn nature, the essence of *thugje* energy is the precept which teaches the real condition. *Thugje* energy does not perform benefit with some concept of beings. Because self-originated wisdom is not an

antidote, the profundity of greatness is a profundity beyond dualism. This non-referential profundity has no defects to reject and no qualities to praise. [43]

### View - *Thugje* Energy - Consciousness

The third subdivision is the discourse on the greatness of the unchanging vajra, in which consciousness primordially abides as luminous emptiness.

**(Q3) "Because phenomena never move away from the authentic condition, they are liberated through liberation, without actions. Self-originating wisdom is beyond searching. When one is liberated, one also teaches the path of liberation."**

The *Dochu* says:

Dzogchen Presence Itself establishes everything. Because all phenomena are contained in Presence, they are the nature of Presence. The explanation is that the nature of Presence establishes all phenomena.

All **phenomena** which manifest as the objects of the universe of samsara and nirvana arise from the *tsal* energy of Presence. Because not even the tiniest bit of an atom concretely exists as anything other than the *rolpa* energy of illusory empty forms, objects are united in the nature of Presence. From the moment of their appearance, **these** manifestations of the *rolpa* energy of the eight modes<sup>34</sup> of mind's consciousness are non-conceptual, completely equal, naturally transcendent, baseless and rootless. Because these phenomena **never** for even a second **move away from**<sup>35</sup> the realm of the **authentic real condition** of great

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<sup>34</sup> The eight modes of consciousness are visual, auditory, olfactory, gustatory, tactile, mental, ego and universal.

<sup>35</sup> The concept that consciousness never moves away from the real condition is sometimes personified in the mandala as Akshobhya - the unmoving, immutable, unshakable one of the buddha family.

unattached, empty luminosity, they are manifestations of the unmoving vajra<sup>36</sup>. Because there is no goal or enlightenment status to obtain other than this, the concept of searching never agitates or disturbs the real condition. [44] A chapter of the *Khorwa Tsachö kyi Nyugu* says:

Because everything is primordially enlightened and the abodes of the six lokas<sup>37</sup> are completely pure, the king of total Pure Perfect Presence is not disturbed by the intention to struggle.

Although all phenomena are already established in primordial enlightenment as the Pure Perfect Presence of the real condition, followers of lower vehicles do not arrive at this conclusion. Only atiyoga dzogchen establishes this knowledge. The *Dochu* explains in more detail:

Because dzogchen Presence Itself unites and illuminates all phenomena, it establishes knowledge of everything. [45] What does this mean? As the source of established knowledge, dzogchen Presence Itself produces everything and establishes knowledge of all phenomena. Because phenomena self-manifest from dzogchen Presence Itself, they are the nature of the one Presence Itself. The nine vehicles do not understand when they try to establish specific things which are not considered to be already established by the essence of Presence Itself.

Through this key point, that all phenomena are already established as the essence of primordial enlightenment, one can concretely recognize that the state of primordial **liberation** exists naturally, beyond fabrication, **without** any application of **actions** recommended by followers of lower vehicles. When one

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<sup>36</sup> Vajra is a symbol for the unchanging, indestructible, invincible diamond of Pure Perfect Presence.

<sup>37</sup> The six lokas are the abodes of gods, asuras, humans, animals, pretas and denizens of hell.

recognizes this, one is identical with Vajrasattva Samantabhadra in the realization of **liberation** without dependence upon any causes and conditions. [46]

One may think, 'But, if liberation is primordial, why should one liberate? If one should, then is it not true that liberation is not primordial?' The key point of primordial liberation is reasonable because, if there were no primordial liberation, one could not liberate. One cannot transform one's real condition, just as one cannot possibly become white by washing with charcoal. Liberation is primordial, but sentient beings hold onto a self-identity in the *tsal* energy manifestations. Thus illusory appearances, although non-existent, easily arise. The Omniscient Guru<sup>38</sup> says:

Various appearances arise where there are no appearances. Emptiness spreads everywhere where there is no emptiness. There is attachment to an individual 'I' where there is neither object nor subject. A succession of lifetimes appears where there is no base. One accepts pleasure and rejects pain where there is nothing to affirm or negate. [47] Looking outside, living beings have ridiculous visions. When non-truth is taken to be truth, it seems very true. When non-illusion is taken to be illusion, it seems very illusory. When uncertainty is taken to be certainty, it seems very certain. When non-existence is taken to be existence, it seems very existent. When non-reason is taken to be reason, it seems very reasonable. By guiding mind with various childish things, one continues a succession of instants of worthless perceptions. Life passes in days, nights, months and years. One is deceived into a life which takes non-duality to be duality.

When illusory manifestations which arise as empty forms are understood to be the primordial essence beyond base and root,

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<sup>38</sup> Omniscient Guru may refer to either Rongzompa (1012-1088) or Longchenpa (1308-1363).



there will be liberation. The example is that a defective eye does not recognize the true condition of a white conch shell when it sees the conch as having a yellow color. But, from the very outset, an undamaged eye can see the white color, because the conch really is white. [48] This section (of the root text) uses the word 'liberation' two times.<sup>39</sup> All-Seeing Rongpa understands that 'liberation' has the same essential meaning as enlightenment.

Because **self-originated wisdom** is already self-perfected as the essence of unattached self-luminosity and is **beyond searching** elsewhere for the essence of primordial enlightenment, one relaxes in the unfabricated natural realm without applying any efforts based upon hope, fear, rejection or acceptance. **When one is liberated** through concrete understanding of the wisdom of the self-abiding source, then one **also teaches** this state of dzogchen atiyoga to others. Because of the primordial **liberation** of all phenomena, this quick **path** is beyond negation, affirmation, rejection and acceptance. About the effortless spontaneous essence, the *Yangjed* says: [49]

- At the time that dharmakaya is realized, automatically the two aspects of rupakaya<sup>40</sup> manifest. Through liberation rupakaya teaches the path of liberation.

In the commentary on the topic of definitive conclusions, a quotation from the *Dochu* explains:

The objects of all buddhas and sentient beings are the precise, unmoving real condition. This unforced, liberated total perfection is liberation beyond acts, actors, struggle and practice. This self-originated wisdom beyond causes and conditions exists naturally, without effort, and its liberated state beyond searching teaches liberation to others.

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<sup>39</sup> Q3 has *grol bas grol* in the second line and *grol nas grol* in the fourth line.

<sup>40</sup> The two aspects of rupakaya are sambhogakaya and nirmanakaya.

## Summary of the *Thigle* of the Real Condition

A section of the *Chöpa Nyida Dang Nyampai Gyü* explains the relationship (of the fifty-five quatrains of the *Unfailing Victorious Banner*) with the six *thigles*. Three quatrains (Q1 to Q3) explain (the first of the six *thigles*) - the *thigle* of the real condition.<sup>41</sup> In general, '*thigle*' means 'beyond concepts', [50] but here the *thigle* of the real condition is presented with the word 'phenomena': all phenomena of the universe are endowed with both general and specific characteristics. In detail, there are four types of phenomena: virtuous phenomena, phenomena whose karmic actions cause descent into lower realms, phenomena whose provisional true circumstances establish the real condition in relation to cause and effect, and phenomena which have specific different special qualities in themselves, like a pillar, vase, and so forth.

But the natural state of these four types of phenomena is called the 'real condition', because it is never different from the three self-perfected qualities of *rigpa*: the nature of self-luminous wisdom, the essence of self-perfection beyond concepts, and the manifestation of everything, without specifications. Undermining concepts of those four different types of phenomena explained above, this real condition is not something other than the essence of Pure Perfect Presence, *rigpa*, the essence of emptiness, clarity and *thugje* energy. Because the real condition transcends all concepts, it is named '*thigle*'. [51] The four characteristic phenomena do not need to be newly rejected or renounced, because no phenomenon ever moves outside the three self-perfections. The *Drelong* says:

Because the natural state of phenomena, which are perceived separately, with specific characteristics, never moves away from self-luminous self-perfection beyond specifications, the natural state is named the 'real condition'

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<sup>41</sup> Here our commentator summarizes the meaning of the first three Quatrains (Q1, Q2, Q3) of the *Unfailing Victory Banner*, which comprise the *thigle* of the real condition.

of the concrete conditions which are displayed. It undermines concepts based upon a belief in qualities, causes, effects, circumstances, and conditioned phenomena. It is beyond concepts, without changing the essence of any phenomenon. The natural condition is just what it is, without the rejection of phenomena.

In a commentary on the above tantra, nirmanakaya Garab Dorje wrote: [52]

The six *thigles* are classified as follows: view is the *thigle* of the real condition; meditation is the *thigle* of dharmadhatu; behavior is the *thigle* of completely pure dharmadhatu; the fruit is the *thigle* of Samantabhadra; *thugje* energy is the *thigle* of wisdom; and the base is the *thigle* of self-perfection. View has two aspects: the view of the naturally present three kayas, and the view of self-originated *thugje* energy. The first four lines (Q1) explain the former (the three kayas) and the next eight lines (Q2 and Q3) explain the latter (*thugje* energy).<sup>42</sup>

The same text says:

In detail, there are six *thigles*: view is the *thigle* of the real condition; meditation is the *thigle* of dharmadhatu; behavior is the *thigle* of complete purity; fruit is the *thigle* of Samantabhadra; *thugje* energy is the *thigle* of wisdom; and the universal base is the *thigle* of self-perfection. [53] View has two aspects: the view of the naturally present three kayas, and the view of self-originated *thugje* energy. One after another, the initial four lines (Q1) explain the first (view - the three kayas); and the next eight lines (Q2 and Q3) explain the second (view - *thugje* energy).

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<sup>42</sup> Most texts, such as the *nam mkha' che, mdo bcu, thig le drug pa*, and the *chos dbyings dgongs mdzod*, explain the 4th and 5th *thigles* in the following order - the *thigle* of great wisdom followed by the *thigle* of Samantabhadra.

## Meditation - Natural Dharmadhatu Wisdom

The fourth subdivision is the discourse on the greatness of the manifester of forms<sup>43</sup>, in which object and subject arise as dharmadhatu.

**(Q4) "The great elements, as Bhagavan, abide as the essence in all beings. Although (sentient beings) make analyses with mistaken ideas, liberation is self-originated and does not come from some other (cause)."**

No phenomenon has even the smallest atom of concrete existence. Rather, when investigated from the side of emptiness, everything is naturally the primordially pure space of total emptiness beyond concepts. But when investigated from the side of manifestation, there is not only the space of nihilistic emptiness; the boundless, innumerable manifestations of samsara and nirvana have infinite varieties in celestial space and dharmadhatu. The cause of the transformative **elements**, from which everything manifests, is the great all-pervading dharmadhatu, which is nothing whatsoever. The miraculous appearances of *rolpa* energy manifest from the unceasing *tsal* energy of the *dang* energy of *rigpa*, Pure Perfect Presence. [54] The *Rangshar* says:<sup>44</sup>

Unceasing manifestations are the magical display of the elements. Unchanging *rigpa* is the essence of the elements.

When the elements arise, they never move away from the dimension of Pure Perfect Presence for even a second. Because the elements are sealed with the unique real condition and remain unchanged in the all-pervasive state of samsara and nirvana, the text says '**great**'. The *Rangshar* says:<sup>45</sup>

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<sup>43</sup> Vairochana is the personification of the manifester of forms in the East, as the Vajra family. In some mandalas Vairochana is in the center, corresponding to the buddha family and the aggregate of consciousness.

<sup>44</sup> Folio 465 in chapter 19 of *rig pa rang shar chen po'i rgyud*.

<sup>45</sup> Folio 464 in chapter 19 of *rig pa rang shar chen po'i rgyud*.

The elements are self-perfected because they do not arise through creation. They are great elements because they produce everything. They are great elements because they pervade all beings.<sup>46</sup> They are great elements because they are self-existing. They are great elements because they are unchanging.

(The Sanskrit word '**Bhagavan**', an epithet for a buddha like Shakyamuni, is translated into Tibetan as 'bcom ldan 'das'. In English the three syllables are 'conquer, possess and transcend'.) The text says '**conquer**' because all devils and emotions are primordially liberated in the dimension of Pure Perfect Presence. The text says '**possess**' because all qualities of kayas and wisdoms are self-perfected. [55] The text says '**transcend**' because all limitations of samsara and nirvana are automatically transcended. Because of this, the elements abide as the essence of primordial enlightenment. The elements **abide as the essence** of the unchanging real condition because they primordially abide beyond union with or separation from **all beings** encompassed by the six families of the three realms. The *Dorje Sempa Nyinggi Melong* says.<sup>47</sup>

Pure Perfect Presence, *rigpa*, is immutable and all-pervasive. Its essence abides everywhere in the same way. Its clear nature completely permeates all beings. It is the spontaneous, immutable, infinite dimension of bliss.

Sentient beings who do not understand that these self-manifestations have no self-nature **make analyses with mistaken ideas** and dualistic limitations. And they behave in samsara with dream-like appearances which do not exist. But, really, all phenomena encompassed by subjects and objects are already

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<sup>46</sup> This line is missing from the quotation: They are great elements because they arise instantaneously.

<sup>47</sup> Folio 365 in chapter 6 of the a-dzom blocks of the *rdo rje sems dpa' snying gi me long gi rgyud*.

liberated in an evanescent, traceless way in the uncompounded dimension of the primordial emptiness of great, ineffable dharmadhatu. Because of this, [56] those with the capacity to devote themselves to the state of dzogchen do not need to apply effort and struggle to reject samsara and accept nirvana. Illusory appearances of samsara arising right now are not other than the self-arising of the natural radiance of the real condition. There does not exist even an atom of so-called 'phenomena of impure samsara'. When a reflection is appearing on the surface of water, there does not exist even the smallest trace of water in that apparent object. The eye consciousness which perceives the object does not see any water at all. Understanding this example, one is not other than victorious Samantabhadra. The **liberation** of all phenomena without any base or foundation is a liberation whose essence is primordially liberated in a **self-originated** way. Liberation does **not** come **from** some **other** cause, like acceptance, rejection, effort, struggle, and so forth. [57] The *Khyungchen* says:<sup>48</sup>

de ltar chos thams cad gzhi med rtsa bral du **grol ba** yi tshul de  
yang rang gi ngo bo de ye nas de ltar **rang byung** gi tshul du grol  
ba yin gyis blang dor 'bad rtsol sogs rgyu **gzhan** gang **las** kyang  
byung ba **min** te

All phenomena are beyond concepts, free from impurities, and already liberated in their own condition, beyond actions. This is the most important point.

The *Mutig Trengwa* says:<sup>49</sup>

There is no liberation through effort. Liberation abides primordially.

The *Dochu* says:

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<sup>48</sup> These lines do not occur in the *lung* named *khyung chen lding ba* or in chapter 22 of the *kun byed rgyal po*.

<sup>49</sup> Folio 452 in chapter 4 of the a-'dzom blocks of the *mu tig rin po che phreng ba'i rgyud*.

These 'great elements', which are the five elements,<sup>50</sup> such as space, and so forth, are primordially the essence of the buddhas of the five families. They pervade and abide in all sentient beings. However much one analyzes these elements with mistaken dualistic concepts,<sup>51</sup> really the elements are already liberated as the essence of the five buddhas<sup>52</sup>. They do not arise from elsewhere, but are one's real condition.

The *Dochu* also says: [58]

These five buddhas who produce everything pervade all sentient beings who live in the six lokas. Furthermore, mistaken dualistic analyses are not something other than liberation as the five buddhas.

The real condition of the five elements is the essence of All-Creating Pure Perfect Presence. This fact is the single most important point. The *Rangshar* says:<sup>53</sup>

The primordially pure essence of dharmakaya is the earth element because its nature never changes. It is the fire element because it actually applies the wisdom of *rigpa*. It is the air element because it knows the immutable space of the wisdom of *rigpa*. It is the water element because it unifies the three kayas in the wisdom of *rigpa*. It is the space element because it integrates the non-dual realm of empty luminosity.

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<sup>50</sup> The five elements are space, air, fire, water and earth. Tantric practitioners consider that it is necessary to transform the five elements into the five female buddhas, named Dhatvishvari, Tara, Pandaravasini, Lochana, and Mamaki.

<sup>51</sup> Practitioners with mistaken dualistic concepts consider that the five impure elements must be purified and transformed. But the five elements are already enlightenment.

<sup>52</sup> The five male buddhas are Akshobhya, Vairochana, Ratnasambhava, Amitabha and Amogasiddhi.

<sup>53</sup> Folio 465 in chapter 19 of *rig pa rang shar chen po'i rgyud*.

The *Bangdzö Trul De* says:

Pure Perfect Presence manifests like earth because everything is supported by Pure Perfect Presence. [59] Pure Perfect Presence manifests like water because everything is gathered in Pure Perfect Presence. Pure Perfect Presence manifests like fire because it ripens and equalizes everything. Pure Perfect Presence manifests like air because it moves in formless space. Pure Perfect (Presence) is space-like because it is invisible but pervades everything.

### **Meditation - Understanding Upadeshas**

The fifth subdivision is the discourse on the greatness of the non-duality of method and *prajña*, in which concepts and appearances are ultimately liberated because perceptions arise as total bliss.

**(Q5) "The wisdom of greatness is difficult to discover. (Presence) is realized when one depends upon (the indivisibility of) *prajña* and method. Although (followers of lower vehicles) depend upon other (paths) which are just words, (the fact is that) directly manifest bliss self-originate."**

The *Dochu* says:

From among special topics, the five great things are very special. From the topic of the special Perfections, the three Perfections are very special. However, the one most special topic is Pure Perfect Presence, which is superior to all vehicles.

The text says '**the wisdom of greatness**' for this Pure Perfect Presence which has five, three or one primordially great things. Because Presence is not fabricated through some antidote, the self-originated wisdom of *rigpa* possesses the essence of



greatness. Because Presence is primordially beyond the dimension of the grasping qualities of mind and also beyond the characteristics of conceived objects, its essence is great non-conceptual equality. [60] However much investigated, Presence cannot be conceived by mind's formulated concepts. Beyond all speech, thought and communication, Presence cannot be defined with words. For these reasons, Presence is very **difficult to discover** on the paths of acceptance, rejection, struggle and practice. The *Tsagyü Sergyi Rübal* says:

The essence of just-that-ness cannot be pointed out in any way. Even the most profound words cannot correspond to the meaning. Pure Perfect (Presence) has the quality of space, which cannot be seen by anyone. The learned and righteous do not try to connect with something else. [61] If the wisdom of *rigpa* does not arise from within because one does not understand, the path of enlightenment is not discovered. It is very difficult for the reflections of visible forms in a mirror to discover authentic Pure Perfect (Presence).

Followers of lower vehicles who **depend upon** another path, such as the completion stage of *prajña*, the development stage of **method**, and so forth, have an idea which believes in the **realization** of some other goal. **Although** those who **depend upon other paths which are just** conventional words talk about the attainment of a goal, in truth *prajña* is the essence of unborn ultimate space and method is the self-originated wisdom of the unceasing clear light of space's natural radiance. The natural state of the primordial indivisibility of *prajña* and method is the real condition of Pure Perfect Presence. There is no goal of the **bliss** of enlightenment which is other than this **directly manifest**, unobscured luminosity in the mind-stream of each being. [62] When one understands that bliss is naturally self-perfected and **self-originates** from the Source, Pure Perfect Presence, all concepts of hope, fear, effort and struggle dissolve in space. The precise wisdom of the authentic state arises from within and one is

automatically in the realm of unfabricated equality. In this lifetime one masters the primordial kingdom - the special, profound path of dzogchen. A previously quoted text says:

Although attainment which relies upon a special method is just a truth of conventional words, the state of directly manifest bliss arises naturally. However much one tries to explain with defining words, that which is defined never corresponds to this state. [63] If authentic *rigpa* has not arisen from within, how can one judge the state of just-that-ness? When *rigpa* of the authentic state arises, everything abides in the unobscured essence.

The *Dochu* says:

Because self-originated wisdom beyond antidotes is not an object, it is very difficult to discover. When one understands that the real condition is *prajña* and that the method is *rigpa*, there is realization of the non-duality of *rigpa* and the real condition. Assigning words, which are not ultimately real, is like depending upon a duality of method and *prajña*. The wisdom of greatness is directly manifest bliss which arises from Pure Perfect Presence beyond causes and conditions.

### **Meditation - Self-Originated Wisdom**

The sixth subdivision is the discourse on the greatness of accomplishment, in which what arises is primordially all-accomplished because karmic formations manifest in self-liberation.

**(Q6) "Great miracles are not difficult. When all qualities and phenomena, such as powers, (and so forth), are subtly understood to be the natural state, immediately they self-manifest."**

Here, '**great miracles**' means the qualities of phenomena on the level of enlightenment. Followers of lower vehicles cultivate an attitude directed toward supreme enlightenment based upon spiritual friends and activities, like the paramitas, and so forth. They try to complete the two accumulations<sup>54</sup> which are produced through great compassion, personally embracing all sentient beings. [64] Based upon the accomplishment of completion, maturation and purification, they want to realize dharmakaya and to manifest the uninterrupted activities of the two form kayas<sup>55</sup>. On the path of ordinary guhyamantra<sup>56</sup> they want to produce fruit which is just the same as the cause.<sup>57</sup> From the very beginning they are inspired by great compassion. They concentrate on the two form kayas to harmonize with the sacred activities of buddhas. They practice the great accumulation of merits through actions to benefit sentient beings and actions to please the families of tathagatas. They try to complete the accumulation of wisdom by meditating upon unmistaken dharmadhatu as a secondary cause of dharmakaya. [65] They try to attain the primordial state of enlightenment which is the state of the three kayas, the goal.

Because there is no realization with these methods, here the text says that dzogchen has **no** need to do any **difficult** things involving effort and struggle. There are **all** special **qualities**, like (the five) eyes,<sup>58</sup> (the six) supernatural perceptions,<sup>59</sup> and so forth, the four miracles<sup>60</sup> of the level of enlightenment, and all **phenomena**, like (the ten) **powers**,<sup>61</sup> (the four types of)

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<sup>54</sup> The two accumulations are the accumulation of merits and the accumulation of wisdom.

<sup>55</sup> The two form kayas are sambhogakaya and nirmanakaya.

<sup>56</sup> Guhyamantra (secret mantra) is a general name for vajrayana vehicles.

<sup>57</sup> The cause is the pure deity who recognizes primordial enlightenment. The fruit is the practitioner who realizes primordial enlightenment through communications with the deity.

<sup>58</sup> The five eyes are the physical eye, the divine eye, the prajña eye, the dharma eye and the wisdom eye.

<sup>59</sup> The six types of supernatural perceptions are divine eyes, divine ears, mind-reading, memory of past lives, performance of miracles and exhaustion of defilements.

<sup>60</sup> The four miracles are contemplation, blessing, empowerment, and offering.

<sup>61</sup> The ten powers of a bodhisattva are reflection, superior reflection, acquisition,

fearlessness,<sup>62</sup> (the eighteen) distinct qualities,<sup>63</sup> and so forth. One can unerringly **understand the natural state** in which all of these qualities are this unchanging, all-pervading, great primordial self-perfection, *rigpa*, Pure Perfect Presence. In the case (that one has this understanding), the actualization and equality of very **subtle rigpa**, about which nothing can be defined, is not interrupted for even the shortest instant. **Immediately** the unborn wisdom of the source self-abides in such a way that actions are effortlessly accomplished without dependence upon the struggles of mental frameworks. All of these qualities effortlessly **manifest from the self-tsal** energy of Pure Perfect Presence, like the ocean and its waves or the sun and its rays. [66] Just as in the example of fire and its heat, all of these qualities are the self-nature of Pure Perfect Presence, primordially beyond union and separation. Practitioners who precisely understand this are realized. About this principle the *Dochu* says:

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prajña, aspiration, vehicle, behavior, transformation, bodhichitta and turning the wheel of the teachings. The ten powers of a tathagata are knowing what is possible and what is not possible, knowing the results of actions, knowing the aspirations of humans, knowing the elements, knowing the higher and lower powers of humans, knowing the path that leads everywhere, knowing the origin of emotions - which leads to meditation, liberation, samadhi, and equanimity, knowing previous lives, knowing about transference and death and knowing that the defilements are exhausted.

<sup>62</sup> The four types of fearlessness are fearlessness in the knowledge of all things, fearlessness in knowing all the cessations of corruption, fearlessness in the face of the definitive prophetic declarations that things which are intermittently cut off on the path do not change into something else, and fearlessness that the path through which all excellent attributes are to be obtained, transformed and ascertained is just what it is.

<sup>63</sup> The eighteen distinct qualities of buddha are beyond confusion, beyond chatter, beyond forgetfulness, beyond unbalanced mind, beyond perceptions of difference, beyond equanimity which does not discriminate, beyond degeneration of devotion, beyond degeneration of diligence, beyond degeneration of recollection, beyond degeneration of contemplation, beyond degeneration of prajña, beyond degeneration of liberation, preceding and following all actions of body, voice and mind with wisdom, and possessing vision of undivided, unobstructed wisdom in the past, present and future.

The unborn state produces miracles which are born. When the unborn state is understood, miracles are not difficult. When the great qualities of the buddhas of the three times, like kayas, wisdoms, powers, and fearlessness, are understood to be the natural state of the unfabricated real condition, everything manifests without obstacles, beyond difficulties.

A line quoted earlier says, 'Benefit is already completely accomplished through love'.<sup>64</sup> This means that there do not exist some buddhas of the five families<sup>65</sup> who are other than the self-liberated five aggregates.<sup>66</sup> Rather, the aggregates are already self-perfected as the five wisdoms. [67] The five aggregates do not need to be transformed into the primordial buddhas of the five families after some specific characteristics of the five aggregates are purified. Rather, all outer and inner phenomena, like the five aggregates and so forth, are primordially the essence of the five families, in accordance with the five great things,<sup>67</sup> like directly manifest enlightenment as the essence of Pure Perfect Presence, and so forth. This principle explains the topic of the greatness of the individual five families. Although the (wisdom families) are listed separately based upon their attributes, in truth the (five) great self-originated wisdoms are the one dimension of Pure Perfect Presence. 'Form-manifester'<sup>68</sup> means that the forms of kayas and wisdoms manifest everywhere. 'Vajra' means that the unchanging essence is never fragmented by concepts which maintain

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<sup>64</sup> This is the first line of the above second quatrain (Q2).

<sup>65</sup> The five buddhas of the five families are: Akshobhya of the Buddha Family, Vairochana of the Vajra Family in the East, Ratnasambhava of the Ratna Family in the South, Amitabha of the Padma Family in the West, and Amoghasiddhi of the Karma Family in the North. In some mandalas the positions, families, and symbolic attributes of Akshobhya and Vairochana are reversed.

<sup>66</sup> The five aggregates are: physical form, feelings, concepts / sense perceptions, karmic formations, and consciousness. Tantric practitioners consider that it is necessary to transform the five aggregates into the five buddhas.

<sup>67</sup> The five great things about primordial enlightenment are direct manifestation, source of all, essential state, being-just-that, and non-enlightenment / transcendence.

<sup>68</sup> Vairochana (mnam par snang mdzad), form-manifester.

categories. [68] 'Jewel-birthplace'<sup>69</sup> means that all qualities manifest in a self-perfected way, beyond limitations. 'Infinite-light'<sup>70</sup> means that the *tsal* energy manifestations of *thugje* energy illuminate everything and are never conditioned by impurity. 'Benefit-accomplisher'<sup>71</sup> means that sacred activities are self-perfected, beyond difficulties, without reliance upon action and effort. These five (buddhas) are just different aspects (of Presence), and not different entities. They are indivisible in the essence of the one Pure Perfect Presence. The *Kunsal* says:

There is the form-manifester because one *kaya* manifests as five *kayas*<sup>72</sup>. There is the immutable-one<sup>73</sup> because nothing changes from the (one *kaya*). There is the jewel-source because qualities arise without limits. There is the lotus *kaya* of infinite-light<sup>74</sup> because the *tsal* energy of *thugje* energy illuminates and is never conditioned by impurity. There is the *kaya* of the benefit-accomplisher whose sacred activities benefit self and other without difficulties.

But if all phenomena are indivisible from and enlightened as the essence of the five families, why are the five aggregates individually related to the five families? [69] In order to change the attitude of disciples with concrete attachment, the five families, five aggregates, and so forth, are explained by connecting attributes, based upon similar characteristics. This explanation may reverse the disciple's concrete obsession which is concerned with (distinguishing) the different characteristics of conditioned and unconditioned phenomena. The explanation is given because of disciples' need for a quick method to meditate and realize that

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<sup>69</sup> Ratnasambhava (rin chen 'byung ldan), jewel-birthplace.

<sup>70</sup> Amitabha (snang ba mtha' yas), infinite-light.

<sup>71</sup> Amoghasiddhi (don yod grub pa), benefit-accomplisher.

<sup>72</sup> The five *kayas* are dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya (union of first three *kayas*; also named abhisambodhikaya) and vajrakaya.

<sup>73</sup> Akshobhya (mi bskyod pa), immutable-one.

<sup>74</sup> Amitabha ('od dpag med), infinite-light.

(the five aggregates are already the five buddhas). All-seeing Rongpa says:

But if all phenomena are enlightenment, why do mantrayana traditions specifically explain that the five aggregates are the buddhas of the five families and the five elements are the five *yums* of the families, and that the five sense organs are the five families and the five objects are the five *yums*, and so forth? [70] Why is it said that the five wisdoms are the five families, and so forth? Moreover, why is it said that whatever manifests is the essence of the Body, Voice and Mind of buddha? Why in other contexts are there explanations of the principles of the specific colors, symbolic attributes, and so forth? This is done because all of these are true: everything which manifests is the essence of Body, Voice and Mind. The specific colors and symbolic attributes (of the five buddhas) do not damage the essence, but are aspects of a quick method (to help disciples to realize the identity of the five aggregates and the five buddhas). It is said that:

The kayas of the supreme victorious ones manifest everywhere, in all possible varieties, like jewels. One understands by meditating upon their meanings and actions.

The statement that 'specific phenomena, like the aggregates, are specific deities' is not a contradiction. [71] Those who are attached to the reality of concrete things believe in the distinction between the characteristics of conditioned and unconditioned phenomena. The explanation of the similarity of those characteristics may reverse this attitude which makes distinctions. The explanation of the impermanence of the compositional characteristics of columns and vases may change one's attitude about columns and vases. In the same way, when the characteristics of both the five aggregates and the five

victorious families are explained to be Body, Voice, Mind, Qualities and Activities,<sup>75</sup> the explanation that (all of) these characteristics are enlightenment may reverse the attitude which distinguishes between conditioned and unconditioned. Then everything will be considered to be unconditioned. Thus experts can develop a confident mind based upon the explanations of the corresponding (conditioned and unconditioned) features, by using these secondary factors for practice and liberation. [72] This is the reason why these correspondences are explained.

What are the corresponding features?<sup>76</sup>

The form-manifester displays the qualities of the kayas of all tathagatas. These forms are the concrete base for material bodies. The forms are bound by physical matter. Stupidity is bound by fools. Dharmadhatu wisdom is (related to) the svabhavikakaya. Both forms and stupidity are explained to be (manifestations of) the form-manifester of the state of dharmadhatu wisdom. Thus Vairochana manifests the incomparably beautiful kayas which mature disciples.

The other (four buddha families) have similar relationships. The immutable-one displays the characteristic of the Mind of buddhas and is related to consciousness and Mind. Aversion is a coarse action of ordinary mind. Mirror-like wisdom is the essence of Mind. [73] Because the Mind of buddha is never moved by the

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<sup>75</sup> The 25 attributes of the goal are the five Bodies, five modes of Voice, five kinds of Mind, five Qualities and five Activities. Each buddha family has its own attributes of Body, Voice, Mind, Qualities and Activities.

<sup>76</sup> Here is a summary by buddha name, translated name, family, attribute, wisdom, aggregate, and emotion - Vairochana, form-manifester, tathagata, Body, dharmadhatu wisdom, forms, and stupidity; Akshobhya, immutable-one, vajra, Mind, mirror-like wisdom, consciousness, and aversion; Ratnasambhava, jewel-birthplace, ratna, Qualities, equality wisdom, feelings, and pride; Amitabha, infinite-light, lotus, Voice, discriminating wisdom, conceptions, and attachment; Amoghasiddhi, benefit-accomplisher, karma, Activities, all-accomplishing wisdom, karmic formations, and jealousy.



concepts of ordinary worldly minds, the (buddha name for this family is the) 'immutable-one'.

The jewel-birthplace has the characteristic of the qualities of buddhas. Feelings are the basis of sambhogakaya. Even though one's state is intoxicated by pride, equality wisdom knows selflessness beyond the consideration of a self with many faults. Because this wisdom is the base of all (conditioned and unconditioned) qualities, the (buddha) name is 'jewel-birthplace'.

Infinite-light is related to the state of Voice. Conceptions are embodied in conventional words. Attachment is attached to the qualities of things. Discriminating wisdom perceives ultimate and relative truth. [74] Because the state displays the infinite lights of phenomena, (the buddha name) is 'infinite-light' (of the) Voice.

Benefit-accomplisher is related to the state of action. Karmic formations comprise the state of action. Jealousy is directed in a one-pointed way. It is said that karmic formations are always jealous, directed toward the one-pointed state. All-accomplishing wisdom constitutes the state which spontaneously accomplishes the benefit of beings through great non-referential compassion. Thus (the buddha name is) 'benefit-accomplisher' (through) actions.

These topics are not explained (here now in detail) because they are clearly explained in other texts.

### **Relaxation in Self-Perfected Presence**

The second subdivision is the discourse that Presence Itself remains naturally self-perfected, beyond all cause, effect, struggle and practice. It has eight subdivisions:

- 1) the discourse that Presence Itself remains beyond the manifestations of concepts (p74);
- 2) the discourse that Presence Itself is beyond speech, thought and communication (p82);

- 3) [75] the discourse that, regardless of whatever arises, Presence Itself remains non-dual, like space, because pleasure and pain are the *rolpa* energy of Presence (p84);
- 4) the discourse which refutes the claim that pleasure and pain are the karmic results of former rejection and acceptance, and, rather, explains that pleasure and pain are the very arising of self-originated wisdom (p86);
- 5) the discourse which explains that Presence Itself, whose essence is beyond emanation and re-absorption, is the Pure Perfect Source, like a vajra, beyond disintegration and annihilation (p88);
- 6) the discourse which explains the essence from which the state of great meditation arises (p90);
- 7) the discourse that subtle wisdom does not depend upon any dualistic meditation (p92);
- 8) and the discourse that the unproduced three kayas are already established because cause and effect are already liberated (p94).

### **Meditation - Unfabricated Natural Abiding**

The first subdivision is the discourse that Presence Itself remains beyond the manifestations of concepts.

**(Q7) "(The highest) meditation is natural relaxation beyond effort in the real condition which does not visibly manifest (in any way). When one exhaustively searches for this (real condition) on some (path), that (goal) never arises from that (searching)."**

Space is not some object with material form which can be touched. Although sentient beings conceive 'space', only a name is assigned and no essence exists at all. Because space does not manifest, [76] space does not have any specifications, like female, male, neutral, and so forth. Space does not have any shapes, like square, half-circle, and so forth. Space does not have any colors, like white, yellow, red, green, and so forth. Space does not have

any classes, like warrior, nobility, and so forth. Space does not have any directions, like east, south, west, north, and so forth. Similarly, space does not manifest visibly and has no prejudices, such as (preferences for) outer or inner, light or dark, one or many, existent or non-existent, buddha or sentient being, pleasure or suffering, good or bad, big or small, defect or quality, and so forth. Because unborn Pure Perfect Presence, the real condition of phenomena, is beyond all concepts of substance and qualities, like space its essence does **not visibly manifest** in any way. [77] The *Bangdzö Trul De* says:

Space has no characteristics, such as female, male or neutral, no color, form or class, no cardinal or intermediate directions, no high or low, no outer or inner, no light or dark, no one or many, no existence or non-existence. Space has no prejudices, such as (preferences for) buddha or sentient being, pleasure or suffering, good or bad, big or small, defect or quality. Pure Perfect Presence is just like (the example of) space.

Thus the natural state of the uncompounded **real condition** is the essence of great self-originated wisdom, beyond all speech, thought and communication. It primordially pervades all of samsara and nirvana. Without any partiality or prejudice, it abides in and permeates everything, from buddhas to sentient beings. Thus **natural relaxation beyond effort** is the very highest of all **meditations**, because one sees the authentic real condition in the manner of not seeing (anything). [78] The *Nyamo Bagla Nyalwai Gyü* says:

This Presence Itself, beyond foundation and substance, transcends all dimensions of subtle purification. It can be seen by the exalted eye, but cannot be perceived (by an ordinary eye). One sees the essence of Presence when nothing at all is seen. To see without seeing, one sees without concepts.

The *Thunmong gi Do* says:

The expression, 'seeing space', is nothing more than words spoken by sentient beings. We should investigate the meaning of 'how space is seen'. Tathagatas explain 'seeing the real condition' in the same way (as in the example of seeing space). They are not able to describe this 'seeing' with any other example.

Concerning how this way of seeing is the supreme meditation, a previously quoted text says: [79]

The Pure Perfect Source is seen when concepts are consumed. One's *rigpa* is empowered when mind is not directed in any way. The supreme meditation is to not meditate anything. The way to apprehend genuine enlightenment is to not apprehend anything. When no concept or apprehension of enlightenment ever arises, that equality meditation is named 'perfect just-that-ness'.

In the case where one hopes to newly realize the citadel of the goal of enlightenment, one sees that some excellent qualities primordially exist which depend upon **some** path to cultivate to achieve that (goal) **and that** real condition, the nature of Pure Perfect Presence. **When** one uses negation, affirmation, acceptance and rejection to meditate and **exhaustively search for that** space-like real condition which has no visible characteristics, no matter how much one searches there **never** newly **arises that** goal which did not exist before. Moreover, [80] because concepts of hope, fear, effort and struggle create obstacles for seeing the natural face of the self-abiding Source, these concepts are the very greatest impediments to realizing enlightenment. A previously quoted text says:

The application of effort to discover what cannot be discovered dries up great enlightenment. Labels with the symbols of bliss completely block sublime bliss.

The *Dochu* says:

The manifestations of samsara are visible phenomena. The real condition, Pure Perfect Presence, is not visible. The highest meditation is natural relaxation beyond effort. Searching for the existence of some phenomenon which is beyond searching is like trying to put a roof on space. A non-existent goal will never manifest.

This advice to remain naturally relaxed, beyond effort, is the conclusive special instruction of atiyoga dzogchen which is not found in other vehicles. It is very important that individuals who practice dzogchen precisely understand the meaning, with no mistake. [81] If one does not know the correct, precise meaning, there is the very great danger of deviation.

Occasionally dzogchen texts say that it is necessary to practice meditation. But usually the texts say that all efforts to practice meditations other than just remaining naturally beyond effort are nothing but deviations from dzogchen. Are not these two statements contradictory? They are not contradictory. Why? Because the essence of the real condition primordially transcends negation, affirmation, rejection and acceptance, and already abides naturally and precisely, without meditation. The explanation of the duality of the existence or non-existence of meditation (or whether meditation is recommended or not) depends upon whether this authentic state is understood or not understood. The explanation depends upon the capacity of the individual. [82] The *Kunsal* says:

Vajrapani, be certain. The non-dual bliss taught by me is completely pure of names, like the existence and non-existence of meditation. Those with powerful *prajña* who understand its meaning neither unify with nor separate from the realm of non-dual bliss. Illumination which never moves from the realm of effortless relaxation is like the uninterrupted current of the Ganges River. This explanation is for the benefit of those with the highest

capacity. Individuals with medium *prajña* are taught to cultivate non-meditation. Practitioners with weak *prajña* are taught that there is no enlightenment without meditation.

So, although (the question of) 'the existence or non-existence of meditation' does not have any independent reality, the root of this question necessarily depends upon whether the view is understood or not understood. [83] Mind is never separate from the dualism of hope and fear when the dzogchen view is not precisely understood. One may think, 'I am a practitioner of dzogchen non-meditation, beyond all actions, actors, struggles and practices.' Full of arrogance, one may live in a relaxed, carefree way, looking down upon cause and effect. Since this is the deviation of an ordinary person, such an individual is taught that it is necessary to meditate. The method of meditation is to not do anything more than just remaining without distraction in the realm of momentary ordinary presence, naturally free, beyond correction or modification. Connecting this principle with the guru's upadeshas, omniscient Jigmed Lingpa says:

Without doing any correction, modification or repair of your presence, do nothing more than remaining in the realm where your presence purely acknowledges itself in simple recognition. [84] If ephemeral movements arise which do not settle when one remains naturally, it may be that one is just like an ordinary worldly person in relation to concepts which arise: one does not do any pursuit, investigation or analysis, like thinking, 'This seems to be like that' or 'Who is the agent of what arises?' But if one looks inside to see what it is happening, one finds that there is no source from which that concept initially arises; there is no place where it abides now; there is no dimension to which it goes in the end. Thus the concept is self-empty, foundationless and rootless. To summarize, whatever concepts arise - happy, sad or neutral, recognize what arises. Without falling into forgetting, suspending, decreasing or

increasing, maintain stability in whatever arises by remaining within it, beyond any classification, such as happy, sad, and so forth. This method increases meditation which produces the power of profound insight. [85]

This advice about meditation is not (precisely) the concrete knowledge of the dzogchen method of self-liberation beyond meditation. Rather, this is just an explanation about how those with the initial karma to follow gradual paths first begin to train with circumstances. If one wants to embrace more and more the ultimate state of natural, relaxed non-meditation, the worst mistake is to claim that an ordinary jewel is the supremely powerful wish-fulfilling gem. In that way fixated mind will not transcend the dimension of struggles and practices.

Those with the highest capacity of the instantaneous type are immediately able to directly realize that all phenomena are the unborn essence of primordial purity beyond base and root. They do not depend upon analyses, but, rather, depend upon methods like the empowering energy of *rigpa* and the upadeshas of the guru. [86] Others must follow the key points of the upadeshas of the sacred gurus and the profound instructions of the victorious ones to skillfully establish knowledge through concrete recognition based upon the investigation of the arising, abiding and disappearing of phenomena encompassed by outer object and inner subject. When one is thoroughly stabilized through those investigations, externally all manifestations of objects of the six senses are seen to have never existed, but to be like water-moons, magical illusions, empty reflections which appear although non-existent. And internally, the movements of conceptual mind are the essence of total primordial emptiness, beyond reference, identification, object or substance. This is not just an intellectual analysis that mind is the center of empty space, beyond speech, thought and communication. Rather, this is the attainment of absolute certainty which causes doubts to disappear. [87] The *Chöying Rinpochei Dzö* says:

A practitioner who has seen the principle of pure mind transcends the label, '*rigpa* beyond support and ground'. One does not perceive characterizations and expressions. The continuous succession of view and meditation disappears. There is omnipresent, relaxed, all-pervasive spaciousness. One is beyond partialities and post-meditations in which one does not have practice experiences. Nothing is restricted and everything is uniform, beyond interruption. One is beyond fixation upon manifestations of bodies and objects, and the dimension of space is all-pervasive and equal. There is no attachment to self as some 'inner phenomenon'. There is no outward fixation upon external manifestations. Everything is vivid, unreal and immaterial. One is beyond reference points of imprecision and defilement. Appearances, sounds, presence and feelings are not as they were before, but are dim and fade away into themselves. One laughs to oneself about these appearances which are like dreams or (the visions of a) madman. [88] One is beyond the concepts of enemy and friend, love and hate, close and far. With equal oneness, beyond the distinction between day and night, samsara, with its attachments to references and qualities, dissolves. Without the concept, 'realm of self-originated wisdom', one transcends the shackles of acceptance, rejection, renunciation and antidotes. When one understands this, one has arrived in the self-originated state of Samantabhadra which is non-dual wisdom.

At that time, all false things - like seeing phenomena to meditate, a mind which meditates, and an individual who is a meditator - dissolve in space. In fact, one transcends all struggles and practices, such as unsuitable things to be rejected, helpers upon whom to rely, realms in which to abide, a goal to realize, and so forth. Because there is no focal point upon which to fixate, there is no meditation of anything. [89] The *Tingdzog* says:



Dharmakaya is the knowledge of the essential meaning of one's Presence. There does not exist some other dharmakaya wisdom to be meditated. When a limited wisdom of temporal mind is transcended, where is the unmistakable meditator? Because an expert meditator has nothing concrete in mind, there is no practice for trying to enter the non-abiding, non-conceptual state.

The Omniscient Guru says:

One is not attached to anything which arises as the *tsal* energy of *rigpa's* wisdom, the sun. One is like the current of a river which does not cultivate some purpose. When illusions dissolve, one does not experience an obstacle. Whatever arises is the pure dimension of Samantabhadra. One does not evaluate distraction and non-distraction in oneself. One does not have view or behavior about meditation and non-meditation. There is no motivation to question the existence or non-existence of this state.

When one becomes certain about this principle, then one precisely understands effortless natural contemplation, the atiyoga state beyond meditation. [90] Otherwise, one may boastfully say 'natural relaxation', 'effortless non-meditation', and so forth. But this is just like the pretensions of a fox, monkey or lion. A previously quoted text says:

When one lacks the confidence of the authentic view and when the teachings appear to be just words, the foundation of one's mind is pride about the topic, 'effortlessness'. Then one behaves indiscriminately with body and voice. When one's mind is blocked, there is no protection in samsara. So there is no doubt that the fruit will be terrible suffering. Since these are the defects of a degenerate view, it is very important that an atiyoga practitioner understand the meaning.

Concerning non-meditation, the *Dönsal* says:

There is nothing to meditate about the natural state. When one understands this, one is beyond meditation.

One should not get involved in some 'non-meditation' which is understood in a dualistic manner. One does not arrive anywhere through mere theoretical understanding of the non-meditation of the natural state. [91]

### **Meditation - Beyond Communication**

The second subdivision is the discourse that Presence Itself is beyond speech, thought and communication.

**(Q8) "The ear cannot hear (the teaching of) another (person) about the supremely secret real condition. Similarly, the tongue cannot communicate anything about this (real condition)."**

The *Bangdzö Trul De* says:

Because (the real condition) is difficult to discover even though it exists in oneself, one trusts in the secret upadeshas.

Although effortless self-perfection primordially exists in sentient beings in a way that transcends union and separation, it is very difficult to understand how to discover it with the primordially secret method. Pure Perfect Presence, *rigpa*, **the supremely secret real condition**, transcends all dimensions of speech, communication and thought. So one is **not able**, depending on one's ear sense organ, **to hear from** the teachings of **another** spiritual friend. **In the same way** that one cannot hear, also the **tongue** sense organ of a person who tries to communicate, using the specific characteristics of sounds and words, **cannot communicate anything about this** Pure Perfect Presence, the real

condition. [92] For this reason, the self-originated wisdom of the Source has five conclusive principles: it cannot be conceived with concepts; it is not some objective dimension; it cannot be pointed out with examples; it is beyond the idea of qualities; and it is not created by causes and conditions. Wisdom transcends dualism. Concerning this, the *Senge Tsaldzog Chenpoi Gyü* says:

Syllables and words cannot explain dharmakaya. Attachment to words is a conceptual path of practice. Completely dissolving doubts about words, live in your own state rather than abiding in words.

The *Dochu* says:

The supremely secret Pure Perfect Presence in buddhas of the three times and in sentient beings of the three realms cannot be explained. [93] The wisdom of the sugatas was not heard by a listener in the past. The ears of sentient beings could not hear in the past. Also, the tongue of the Teacher cannot now proclaim this to sugatas with the voice. Similarly, the tongues of masters cannot communicate with words to sentient beings.

### Summary of the *Thigle* of Dharmadhatu

Five quatrains (Q4 to Q8) explain the (second of the six *thigles*) - the *thigle* of the space of the real condition.<sup>77</sup> The *thigle* of space is the birthplace of all phenomena of samsara and nirvana, which comprise the previously explained *thigle* of the real condition, Pure Perfect Presence. It is called 'the *thigle* of space' because it dissolves the conceptual limitations of temporary emptiness. The Omniscient Kind One says:

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<sup>77</sup> Quatrains 4-8 (Q4 to Q8) of the *Unfailing Victory Banner* explain the *thigle* of space (also known as the *thigle* of the space of the real condition or the *thigle* of dharmadhatu).

It is called 'space' because samsara and nirvana manifest from it. [94]

About this *thigle* the *Drelong* says:

The completely pure natural realm is the perfect base and birthplace of the ocean of teachings. Transcending concepts of limiting nihilism, it is the perfect *thigle* of the space of the real condition.

The *Kadrel* says:

Five successive quatrains explain the application and cultivation of this *thigle*: the natural, primordially abiding real condition (Q4), understanding of the meanings of the upadeshas of the sacred master (Q5), how the qualities of understanding arise from the self-*tsal* energy of the real condition (Q6), the teaching of the supreme meditation of unfabricated natural abiding (Q7), and the teaching that (the real condition) transcends speech, thought and communication (Q8).

Meditation is explained with five topics: naturally abiding wisdom, [95] understanding explained by the guru, the self-originated qualities of understanding, the supreme meditation of unfabricated natural relaxation, and how (the real condition) transcends communication. These five topics are explained, one after another, with five quatrains of four lines each.

### **Behavior - Suffering is Presence**

The third subdivision is the discourse that, regardless of whatever arises, Presence Itself remains non-dual, like space, because pleasure and pain are the *rolpa* energy of Presence.

**(Q9) "The sufferings of beings are Pure Perfect Presence. Totally perfected, (everything) is completely (pure) *rolpa***

energy. (Defects) are the authentic state and do not agitate (the real condition). Like infinite space, Presence abides equally (in everything)."

Sentient beings encompassed by the six realms of beings experience a variety of different general and specific **sufferings** and joys, depending upon good and bad karma. When these experiences manifest, they are not the experiences of anything other than just the non-existent luminous appearances of empty forms, the self-arising *rol-tsal* energy of **Pure Perfect Presence**, dharmadhatu. These experiences never for even a second move away from the essence of the unconditioned bliss of Samantabhadra. They manifest as ornaments of the real condition. The *Mutig Trengwa* says:

When beings experience suffering, I am self-arising as bliss. [96] At that time my qualities are perfected in the indivisibility of bliss and suffering.

All manifestations of samsara, nirvana, joy and suffering, however they appear, are the one indivisible, total equality which is **totally perfected** in the dimension of Pure Perfect Presence at all times and on all occasions, beyond good, bad, acceptance and rejection. They are nothing more than the self-enjoyments of the **completely pure rolpa energy** of the real condition. Defects, like karma, emotions, joy, suffering, and so forth, **do not change or agitate that** unconditioned wisdom of the real condition. Defects are the primordial **authentic state** of the real condition. **Just as infinite space** has no limits, the real condition pervades the whole universe, and whatever appears in its dimension, such as the movements and illusions of the animate and inanimate universe, does not taint space. In the same way, the Source, Pure Perfect Presence, **abides equally** in everything of samsara and nirvana, beyond good, bad, acceptance and rejection. Presence totally pervades all of samsara and nirvana and is not moved or agitated by any defects or qualities. So one relaxes naturally, without

fixating on anything which arises. [97] About this topic the *Dochu* says:

The six families of beings and the five emotions<sup>78</sup> are the essence of Pure Perfect Presence, the Source. Presence pervades the Body, Voice and Mind of buddhas. Presence pervades the body, voice and mind of sentient beings. Buddhas of the three times experience kayas and wisdoms. Sentient beings in the three realms experience the ordinary five poisons. In the Source, Pure Perfect Presence, none of the experiences have concrete characteristics, but have a space-like nature. Presence is all-pervading and abides like infinite space.

### **Behavior - Wisdom beyond Karma**

The fourth subdivision is the discourse which refutes the claim that pleasure and pain are the karmic results of former rejection and acceptance, and, rather, explains that pleasure and pain are the very arising of self-originated wisdom.

**(Q10) "Although all distinctions are identical (as empty forms), (followers of lower vehicles) make judgments, like 'There is karma'. But, if (Presence) could fall under the power of karma, self-originated wisdom would not exist."**

The great bliss of the unchanging real condition of unconditioned wisdom manifests for buddhas. The suffering of samsara manifests in the condition of sentient beings. Both manifestations are the *rolpa* energy which arises from the *tsal* energy of the one Pure Perfect Presence, beyond **all distinctions**, such as good, bad, acceptance and rejection. [98] These manifestations are **identical** as the essence of the ordinary, non-existent empty forms of the totally baseless and rootless state. Followers of lower vehicles do not understand this essential real

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<sup>78</sup> The five negative emotions, also known as the five poisons, are stupidity, attachment, pride, aversion and jealousy.

condition, beyond cause, effect, rejection and acceptance. When there are manifestations, like samsara, nirvana, joy, sorrow, and so forth, because of specific good and bad **karma**, they **make judgments**, like 'It is necessary to be unmistakable about good, bad, acceptance and rejection'. Attached to their analyses, they diligently apply their methods of renunciation, interruption, purification and transformation for all karma, emotions and suffering, according to what is taught on the paths of their specific vehicles. [99] But Presence transcends all benefit and harm, because it is not some dimension for the renunciation, interruption, purification and transformation of good, evil, joy, sorrow, and so forth. The *Tsaldzog* says:

Presence does not understand the meaning of enlightenment through virtue. If Presence understood the meaning of enlightenment through virtue, the natural condition of dzogchen would be nonsense. Presence does not fall into samsara through evil. If Presence fell into samsara through evil, the three aspects of the moment<sup>79</sup> would be nonsense.

**If Presence could fall under the power of emotions and good and evil karma, there would not exist the uncompounded wisdom of the self-originated natural condition, beyond causes, conditions and struggle.** Even if there is the power of such good and evil karma, just as there does not concretely exist darkness to remove for the eyes of a jackal, which do not distinguish any difference between day and night, it is said that there do not exist even names for the concrete existence of any karma, emotion or suffering which should be abandoned. [100] The *Chichö* says:

There do not exist even names for opposites, like virtue and evil, and so forth. Both liberation and bondage are primordially non-existent.

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<sup>79</sup> Possibly 'the three aspects' refers to the three mandalas of anuyoga tantra: Samantabhadri as emptiness, Samantabhadra as manifestation, and their child as bliss.

Because good and bad karma have never existed, these two names - 'buddhas', who are completely liberated from karma, emotions and suffering, and 'sentient beings', who are completely bound by them - have primordially never existed. This is said to be the great namelessness of samsara and nirvana. The *Dochu* says:

About the equality of the Source, Pure Perfect Presence, mind creates arbitrary constructions, such as 'Distinctions arise because of karma'. But if Presence could come under the power of that karma, unborn self-originated wisdom could not exist. [101]

### **Behavior Beyond Struggle**

The fifth subdivision is the discourse which explains that Presence Itself, whose essence is beyond emanation and re-absorption, is the Pure Perfect Source, like a vajra, beyond disintegration and annihilation.

**(Q11) "The cause (for appearances) is the vajra state (of Presence); secondary conditions (for appearances) are the same (Presence). Because (Presence) is not born, it does not die. (Dharma)dhatu is not disturbed by the idea to struggle for the primordial Pure Perfect Source."**

Because all things of the outer and inner universe arise through interdependent causes and conditions, what about the existence of good and bad karma? Appearances which arise through the power of causes and conditions do not exist as anything other than mere conceptual creations of individual sentient beings. Because the phenomena of the universe of samsara and nirvana are only the *rolpa* energy of non-existent empty forms which arise from the *tsal* energy of the one Pure Perfect Presence, all joys and sorrows of nirvana and samsara definitely have the same cause. The *Dochu* says:



Joy and suffering have the same cause. Because the Source, Pure Perfect Presence, primordially creates both causes, joy and suffering have the same cause.

The base and **cause** for whatever appears is the **state** of pure Perfect Presence. Presence is called '**vajra**' because it is not created by any causes and conditions and because it controls all qualities of cause and effect. [102] The appearances of **secondary conditions** which produce all phenomena are also **the same** Pure Perfect Presence. Because the essence of primordial emptiness is beyond creation, no phenomena are born from any causes and conditions. **Because** Presence is **not born** from causes and conditions and has an uncreated nature, it also does **not die** in the end. Presence transcends all qualities of birth and death. Thus, beyond dependence upon struggles and actions with any phenomena, direct enlightenment is already **primordially** established as the essence of the **Pure Perfect Source**. **When one has the idea to struggle** because one hopes to now obtain some newly arising goal which was not there previously, one may then struggle with meditations and practices. But Presence is **not disturbed**, because Pure Perfect Presence, *rigpa*, uncompounded dharmadhatu, is not some situation in which one travels higher and higher or gets better and better. Presence transcends all causes, effects, struggles and practices. [103] The *Tashi Rigpai Khuchug* says:

(Presence) is a vajra, the indivisible union of cause and effect. It is not born, abides primordially, and does not die. While one has the idea to struggle for the essence of the primordial Pure Perfect Source, the state will never be discovered.

The *Dochu* says:

Pure Perfect Presence is the cause of everything. Its condition is like a vajra which controls everything.

Beyond causes and seeds, it is unborn. Beyond conditions and antidotes, it does not die. The idea to now struggle for the primordially unborn Pure Perfect Source does not disturb Pure Perfect Presence.

### Behavior - Wisdom from Concepts

The sixth subdivision is the discourse which explains the essence from which the state of great meditation arises.

**(Q12) "Because the (natural) state of meditation is (already) the meditation of great qualities, no (other) meditation (needs to be cultivated). Beyond conceptualization and purification, wisdom arises as concepts themselves."**

If it is not necessary to struggle and practice something, such as the accepting of virtue, the renouncing of evil, and so forth, as in lower vehicles, is it necessary to cultivate the self-originated wisdom of *rigpa*, the natural condition of dzogchen? [104] All **qualities** of the three kayas, the unceasing *tsal* energy of *rigpa*, arise in a **great** intrinsic, self-perfected manner. The unfabricated natural, original **meditation** which is the basis for these qualities primordially abides as the Source, Pure Perfect Presence, beyond union and separation, like moisture (abides in water). The *Mutig Trengwai Gyü* says:<sup>80</sup>

Abide in primordial meditation where the emanations and re-absorptions of ideas are primordially empty.

The intrinsic essence of Pure Perfect Presence is already established as the **state** of self-perfected natural **meditation**, in which all emanations and re-absorptions of concepts are spontaneously pacified. There is **no** cultivation of some

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<sup>80</sup> Folio 443 in chapter 4 of the *mu tig rin po che phreng ba'i rgyud*. The root text says: med pa'i 'phro 'du ye stong pas / ye nas bsam gtan chen por gnas. Our text misquotes: bsam pa'i 'phro 'du ye stong bas / ye nas bsam bstan chen por gnas.

**meditation** other than that. When this is not understood, mind wants to purify the impure aspects of karma and emotions to newly achieve some qualities which were not there previously. But when one cultivates some meditation which suppresses thoughts, perceptions and feelings, the real condition is not understood. [105] The *Tsaldzog* says:

When meditation is cultivated, the real condition is not understood.

But if contemplation is not cultivated, will there not be the karma of samsara, through which one falls under the power of dualistic concepts, and so forth? It is **not** (necessary) to **conceive** the meaning of the real condition or to **purify** any impurities of dualistic concepts using the cultivation of contemplation. Rather, all *rolpa* energies, however differently they arise, are the **essence of the one primordial real condition**. Any **concepts**, perceptions and feelings which arise do not shed the skin or change the color of that **state**, but are the essence of the one wisdom. So no **wisdom** other than that **arises**. The *Tsaldzog* says:

The five wisdom kayas radiate from the state of karmic tendencies. [106] The wisdom of *rigpa* arises as the state of thoughts. The state of enlightenment manifests from the state of ignorance.

About this topic the *Dochu* says:

Dzogchen meditation, beyond defects and qualities, is the real condition beyond dualistic concepts. The cultivations of meditations with ten qualities are the ten obstacles of the ten meditations. So do not conceive these ten pure qualities. Do not conceive the real condition beyond concepts, and do not train *rigpa*, beyond dualism. Although this (non-conceiving) may seem similar to the real condition spoken about by (followers of) gradual and direct sutra, who claim that their concept (of the non-

conceptual state) is wisdom, I teach that this (conceiving of a non-conceptual state) is the deviation of cultivating meditation.

The cultivation of a contemplation with ten qualities does not transcend concepts about the state. And when one cultivates this contemplation more and more in the belief that those qualities are wisdom, there is nothing other than bondage, again and again. This (type of contemplation) is a deviation from dzogchen. [107] Concerning the ten qualities which develop obstacles, the *Dochu* says:

The ten qualities are ten obstacles. What are the ten obstacles? They are immutability, luminosity, absorption, pleasure, calm, clarity, wisdom arising from mind, disregard for the views of others, excessive satisfaction with one's view, and supernatural perceptions. When one considers that these ten qualities are unsurpassable and hopes to possess them, these ten attachments to the knowledge of teachings are deviations and obstacles.

### **Behavior beyond Isolation**

The seventh division is the discourse that subtle wisdom does not depend upon any dualistic meditation.

**(Q13) "(Sravakas follow their path of) subtle (essence) and assign names to the categories (of suffering). They strive on their path to isolate mind (in a non-conceptual state). They are attached to the isolation of place (as a support for the isolation) of mind. When examined (by a dzogchen practitioner, this meditation) is (recognized to be) the cultivation of (subtle) concepts."**

Because it is difficult for followers of lower vehicles to understand the very profound real condition of Pure Perfect Presence, they use cause, effect, effort and practice to apply their

authentic path of resting in a **subtle** essence. When they do not succeed in producing all superior qualities with this method, they **assign names to the categories** of all subtle and coarse sufferings which arise under the power of concepts. [108] They **strive on their paths** to cultivate non-conceptual contemplation through the **isolation of mind** so that they can keep their distance from dualistic concepts. In order to obtain that isolation of mind, they travel to a solitary **retreat** place, away from worldly distractions. In brief, in order to keep their **mind-streams** far away from material things and qualities, they cultivate the non-conceptual state and are dualistically and intentionally **attached to** outer and inner **isolation**. When these subtle concepts of acceptance and rejection are **examined** by practitioners who correctly understand the meaning of dzogchen, they know that it is not necessary to apply effort to meditate and practice in this way. The **cultivation** of some attitude which has hope and fear about **concepts** is not the real meaning. [109] The *Tingdzog* says:

Ati dzogchen dharmakaya is beyond the two truths. The self-arising wisdom of this essential state transcends the limitations of a wisdom which exists, does not exist or is in-between. There have never existed any objects to renounce or collect. When mind understands correctly and unmistakably knows space itself, body and voice are not born. Because there is no basis for thoughts, there are no unnecessary ideas, like the idea of keeping silent while sitting up straight with the legs crossed. Thus mind is insubstantial and transcends eternalism and nihilism. Do not go in a direction which rejects concepts and cultivates the non-conceptual state. Because wisdom view is automatic, it is not necessary to cultivate mind which is fixed on practice.

The *Dochu* says:

As a teaching method for Pure Perfect Presence, [110] (sravakas) assign names to the modes of subtle and coarse

sufferings. In a solitary place they apply a path for the isolation of mind. They cultivate a subtle state of isolated object and isolated mind. But when this practice is examined well with perfect *rigpa*, one discovers that the cultivation of three subtle things<sup>81</sup> is the cultivation of concepts. Thus I explain that subtle (teachings) are deviations from the real condition.

Other commentaries also have sections which discuss how the philosophical systems of sravakas are deviations from dzogchen.

### **Behavior Beyond Cause and Effect**

The eighth subdivision is the discourse that the unproduced three kayas are already established because cause and effect are already liberated.

**(Q14) "(Sravakas and pratyekabuddhas) assign the names 'cause' (to good and bad karma) and 'effect' (to joy and suffering). Even though both virtue and evil are (already) completely overcome (in wisdom, followers) develop great pride in (their activities of) accepting and rejecting in order to escape from this world."**

Those who do not understand that the essence of dzogchen transcends virtue, evil, cause and effect **assign the name 'cause'** to good and bad karma **and** the name **'effect'** to joy and suffering. Even though they devote themselves to accepting the virtue and rejecting the evil of individual persons, the primordially uncompounded essence of the self-originated wisdom of Presence Itself on the dzogchen path transcends the dimension of conventional cause and effect. Thus there is no dimension where virtue brings benefit and evil causes harm. **Both virtue and evil**

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<sup>81</sup> Possibly these three subtle things are emptiness, manifestation and their non-duality.

**are completely overcome** because they do not really exist. [111]  
The *Rübal Tsagyü* says:

When one abides in the realm of equality, both virtue and evil are completely overcome in the clear light of self-originated wisdom.

Depending upon the acceptance of virtue and the rejection of evil, (sravakas and pratyekabuddhas<sup>82</sup>) **develop great pride in** their activities of **accepting and rejecting in order to** definitively **escape from this world** of samsara (and arrive) in the land of liberated nirvana. Because the applications of struggles and practices are enormous impediments and obstacles to understanding the meaning of effortless natural relaxation, they are deviations from dzogchen. The *Dochu* says:

Dzogchen view and behavior transcend cause and effect. (But followers of lower vehicles) assign names like an 'effect', which comes from a 'cause'. [112] (They consider that) virtuous causes produce the effect of higher realms and that evil causes produce the effect of lower realms. They accept virtue and reject evil in order to escape from this world. They generate great pride when they talk about causing this effect. These views and behaviors (related to) cause and effect are deviations.

About this the omniscient great Rongzom says:

Here is the meaning of the words, 'Both virtue and evil are completely overcome'. Some traditions say that both virtue and evil should be interrupted. Sravakas and pratyekabuddhas practice the interruption of karmic life. They practice the interruption of karma to interrupt life. They practice the interruption of emotions to interrupt karma. When emotions are blocked, they (try to)

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<sup>82</sup> Sravaka yana and pratyekabuddha yana are cause-oriented sutric vehicles of characteristics.

definitively escape from this world of all the aggregates of suffering (and arrive) in the land of nirvana. [113] In this way they generate the great pride of acceptance and rejection.

### **Wisdom without Rejection**

The third subdivision is the discourse that the behavior of self-arising wisdom is liberated in the real condition without the rejection of the manifestations of the five poisons, (including) attachment and aversion. It has four subdivisions:

- 1) the discourse on behavior which does not accept joy and reject sorrow, because they have the same flavor (p96);
- 2) the discourse on behavior in which manifestations of sense pleasures, attachment and aversion are enjoyable ornaments (p98);
- 3) the discourse on behavior which is experienced like the equality of space when one engages whatever manifests without attachment (p99);
- 4) and the discourse on behavior which manifests self-perfected melodies when one engages sound-emptiness as unborn (p102).

### **Behavior - Same Cause for Joy and Sorrow**

The first subdivision is the discourse on behavior which does not accept joy and reject sorrow, because they have the same flavor.

**(Q15) "Attachment and non-attachment are the path of words; something in-between is just the same, like an echo. (Vajra)sattva, the protector of beings, proclaimed that joy and suffering have the same cause."**

Worldly people are **attached** to and grasp with the six sense organs<sup>83</sup> for the five desirable objects.<sup>84</sup> **And** those in

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<sup>83</sup> The six sense organs are eyes, ears, nose, tongue, skin and judger.

<sup>84</sup> The five desirable objects are colors, sounds, smells, tastes and tactile sensations.



nirvana are **not attached**, but are completely liberated from the bondage of the enjoyable objects, because they understand that desirable objects are primordially the essence of the unborn real condition. Both attachment and non-attachment are just illusory *rolpa* energies, empty forms, which do not exist other than as mere names spoken on a **path of words**. [114] Because these two limitations - samsara and nirvana - do not exist, the limitation of some **in-between** which depends upon those two also does not exist. These are just expressions with words; nothing exists. The text says '**like an echo**' because there is transcendence of both what is expressed and what makes the expression.

Indefinable and limitless, interdependent manifestations arise without interruption. 'Like an echo' means that manifestations do not exist as anything in-between (existence and non-existence). For these reasons, both the **joys** of nirvana, beyond attachment to objects, **and** the **sufferings** of samsara, with attachment, are the self-*tsal* energies of the one real condition. **The protector of beings**, glorious Vajrasattva, **proclaimed that** joy and suffering are inseparable and **have the same cause** - the essence of Pure Perfect Presence, *rigpa*. [115] The *Dochu* says:

Joy and suffering definitely have the same cause. The six sense organs are attached to objects. But because objects have no essence, there is non-attachment. Attachment and non-attachment do not really exist. Both are the path of words. When examined, whatever arises is like the sound of an echo<sup>85</sup>, as if in-between<sup>86</sup>. The Protector of Beings, Vajrasattva, proclaimed that joys, the real condition, sufferings, and the five emotions have the same cause - Pure Perfect Presence, the Source.

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<sup>85</sup> We experience an echo, but the temporary interdependent energy manifestation has no essence.

<sup>86</sup> 'In-between' means in the middle, between manifestation and emptiness, attachment and non-attachment, existence and non-existence.

## Behavior - Enjoyable Ornaments

The second subdivision is the discourse on behavior in which manifestations of sense pleasures, attachment and aversion are enjoyable ornaments.

**(Q16) "Attachment, aversion and stupidity manifest from the path of total enlightenment. It is said that the five ordinary enjoyments are ornaments of dharmadhatu."**

The various concepts of emotions arise in the form of **attachment** which accepts desirable objects, **aversion** which moves away from undesirable objects, and **stupidity** which is neutral and indifferent. These emotions **manifest** and self-arise **from** the *tsal* energy of Pure Perfect Presence, *rigpa*, **the path of total enlightenment**. [116] Because of that, from the very moment when very strong concepts of emotions are produced, there does not exist even the tiniest bit of an impure phenomenon which is something other than the unique *rolpa* energy of great self-originated wisdom, the unceasing *tsal* energy of *rigpa*. The *Rinpoche Pungpa* says:

From the first instant, self and grasped objects are the real condition. All of these are your self-manifestations. Previously, you did not understand primordial appearances. The five emotions attached to the concept of self are primordially self-arising *rigpa*. You did not know that (objects and self) abide together.

And the *Khyungchen* says:

The five emotions are the path of total enlightenment. Not conditioned by anything other, they are just that state.

Furthermore, all **ordinary** objects which arise for the six sense consciousness of sentient beings are the unceasing *tsal* energy appearances of the **five enjoyments**, like form, sound,

smell, taste, and so forth, whether they manifest for buddhas in special ways, like pure lands, palaces, and so forth, or for sentient beings in the ordinary modes of the five poisons, like attachment and aversion. [117] Ultimately, no objects have even the tiniest bit of good or bad, and **it is said that they are the self-arising *rol-tsal* energy of Pure Perfect Presence, *rigpa*, ornaments of dharmadhatu.** The *Dochu* says:

Vajrasattva, the real condition, Pure Perfect Presence, the Body, Voice and Mind of Pure Perfect Presence, manifests from the path of Pure Perfect Presence, the Source. All buddhas of the three times and sentient beings of the three realms have the conventional existence of the five sensuous enjoyments. Buddhas apply the five wisdoms and kayas. [118] Sentient beings apply the five ordinary (poisons, such as) attachment and aversion. The five sensuous enjoyments, as ornaments of dharmadhatu, are proclaimed by (Vajra)sattva to be ornaments of Pure Perfect Presence. Thus these enjoyments are the greatness of dharmadhatu.

### **Behavior - Equality of Space**

The third subdivision is the discourse on behavior which is experienced like the equality of space when one engages whatever manifests without attachment.

**(Q17) "Because space and the concept (of space) are (both) unborn, concepts themselves are just like space. When space is considered without attachment, great self-benefit occurs in space-(like Presence)."**

Both **space** and a **concept** which objectifies space are on the same level, because they are primordially **unborn** and do not exist. How is this so? Space is unborn because it has no intrinsic essence. A concept which objectifies space is unborn because no object exists. Because space has no essential characteristics, non-conceptual awareness which imagines space is unborn. Why are

concepts unborn? Is unborn the same as born? Because nothing of mind or object arises as an aspect of general meaning for that space which does not really exist, concepts of space are also unborn. [119] Thus those concepts which objectify space are instantly like the state of space and are not born. In the same way, all these concrete manifestations of the outer and inner universe have an essence like unborn space. Thus all **concepts** which appear to be born from the objectification of concrete phenomena, from the very moment when they appear to give birth to **themselves**, are not really born, but are **like space**. When this principle is understood, because mind is **not attached** to anything, like the five sensuous enjoyments, and so forth, mind is beyond all hope, fear, rejection and acceptance. For example, when one fixes upon space as the '**consideration of space**', there is no production of a mind with hope. When one has confidence in this view, without reliance upon anything **other than** this, like acceptance, rejection, action or effort, there is realization of the citadel of the **great** nirvana, the ultimate **self-benefit**. [120] At that time, in the dimension of **space-like Presence Itself** there is no distinction between self and other, and the three worlds<sup>87</sup> manifest as the state of primordial purity. The completion of all actions **occurs**, with nothing remaining to be accomplished for the benefit of others. About this topic the *Dochu* says:

Concepts of space are like clouds and mist. No qualities are actually born from these concepts. For the state of Presence beyond qualities, concepts of the three times are like the space of the three kayas. Space which is not craving for the five sensuous enjoyments is considered to be space beyond attachment. When one imagines that the whole real condition is like space, there definitively manifests space-like self-benefit.

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<sup>87</sup> The three worlds are the upper world of deities, the surface world of humans, and the nether world of nagas. 'The three worlds' also sometimes refers to the desire realm, form realm, and formless realm.

## Summary of the *Thigle* of Complete Purity

Nine quatrains (Q9 to Q17) explain the third (of the six) *thigles* - the *thigle* of completely pure space<sup>88</sup>. [121] In order to teach that dharmadhatu, Pure Perfect Presence, is not the same as utter nihilistic emptiness, this section on the *thigle* of space explains that dharmadhatu, Pure Perfect Presence, is the birthplace of everything of samsara and nirvana. From the first instant when all phenomena of samsara and nirvana manifest, there is absolutely nothing, such as something emerging, a principle of emergence, an agent of emergence, and so forth. There is total purity beyond all conceptual limitations, like existence, non-existence, eternalism, nihilism, origination, cessation, and so forth. Everything is included in the realm (of completely pure space), beyond all mental restrictions. Concerning this explanation, the *Drelong* says:

At this time, the *thigle* is necessarily called 'space' because it is naturally pure of all fabrications, directions, biases, something emerging, a principle of emergence, and an agent of emergence. Because space is primordially devoid of labels, it is the realm which completely undermines all possible concepts. [122]

The *Kadrel* says:

The section (on this *thigle* of completely pure space) relates to behavior. There are said to be four types of behavior: the first four lines (Q9) explain behavior which manifests suffering as the real condition; the next eight lines (Q10, Q11) explain behavior which is liberated from good and bad karma; the next four lines (Q12) explain behavior which liberates concepts into wisdom; and the next twenty lines (Q13 to Q17) explain behavior which transcends vehicles. The four categories of vehicles are sravakas (Q13), pratyekabuddhas (Q14), madhyamaka

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<sup>88</sup> The *thigle* of completely pure space is also known as the *thigle* of the complete purity of dharmadhatu.

(Q15), and guhyamantra (Q16, Q17). The first three sets of four lines relate, in order, to the first three vehicles. The last two sets of four lines (relate to guhyamantra).

Behavior is explained in four categories: the behavior of suffering as the real condition, the behavior of liberation from karma, the behavior of concepts as wisdom, and the behavior which transcends vehicles. [123] Four, eight, four, and twenty lines (of the root text) relate, in order, (to these four behaviors). The lines (of the root text) are sequentially related to the fourth behavior, which transcends vehicles, as follows: one set of four lines for sravakas, who cultivate concepts; one set of four lines for pratyekabuddhas, who try to eliminate good and evil; one set of four lines for madhyamakas, who desire emptiness; and eight lines for followers of guhyamantra, who do not reject the five poisons.

### Empty Sounds - *A LI KA LI*

The fourth subdivision is the discourse on behavior which manifests self-perfected melodies when one engages sound-emptiness as unborn.

**(Q18) "The non-conceptual equality of dharmakaya is just like the moon's reflections in water which cannot be grasped. Through the *rolpa* energy of Samantabhadra, dharmakaya displays the profundity of the *A LI* vowels and *KA LI* consonants."**

The essence of the space-like real condition of all phenomena, explained above, is **non-conceptual equality**. The real condition, the nature of **dharmakaya**, never moves away from that realm of total primordial emptiness. Similarly, from the very moment when all phenomenal manifestations of sights, sounds, memories and thoughts manifest, they do not really exist. Thus all manifestations of forms are empty manifestations, all soundings of sounds are empty sounds, [124] and whatever thoughts arise are

unborn empty presence. These manifestations transcend all conceptual dimensions without falling in the direction of either appearance or emptiness. Manifestations are **just like the moon's reflections in water which cannot be grasped** and which transcend all conceptual limitations, such as existence, non-existence, and so forth. The *Nyingpo Thugkyi Gyü* says:

The non-conceptual equality of dharmakaya and the beauty of the kaya of Samantabhadra (are like) the moon's reflections in water which cannot be grasped. Everything manifests from the dimension of the profound A. The dimension of the profound A transcends communication. The nature of A transcends conceptual limitations. The miraculous, marvelous manifestations of the kaya of *rigpa* never move away from the non-conceptual equality of pure dharmakaya. These manifestations move around within the state of immovable space.

The *Dochu* says:

Here is the explanation of the *rolpa* energy of dzogchen: the real condition, Pure Perfect Presence, is like space. Dharmakaya is beyond the concepts of mind. [125] Because things have no qualities, there is nothing to perceive. The example is the reflections of the moon in water.

When you understand and get familiar with the fact that all manifestations, however they appear, are the essence of unborn dharmakaya, then the limitless manifestations of **the *rolpa* energy** of the magical illusions of **Samantabhadra**, the dharmakaya teacher, are effortless self-arising, already self-perfected sacred activities of the Voice, the very highest sacred actions which liberate beings. The essence of all phenomena encompassed by the outer and inner universe is the **A LI vowels** - *prajña*, emptiness, Samantabhadri - and the **KA LI consonants** - method, wisdom manifestations, Samantabhadra. Because these two are primordially non-dual, emptiness and manifestation, as well as

*prajña* and method, are beyond union and separation and abide as the nature of the sacred dharani<sup>89</sup>. Thus these vowels and consonants are **said to be profound** - the most profound essence which is very difficult to understand. [126] The *Dochu* says:

Magical emanations of *rolpa* energy manifest from unborn dharmakaya Samantabhadra; this is the way the universe directly manifests. These emanations are said to be A LI vowels because they are ultimately unborn. The unceasing phenomena of Presence Itself, the actualization of *rigpa*, are said to be KA LI consonants. This is the explanation of the *rolpa* energy of dzogchen.

### **A and TA - Energy and Beauty**

**(Q19) "A and beautiful TA, together with the secondary emanations of PA, manifest the experiential domains (of beings) in the universe. (Phenomena from A, TA and PA) are the profound Voices of buddhas."**

There does not exist any phenomenon which is not the *rolpa* energy of Samantabhadra. For this reason, there are no teachings about the unborn state, like the sounds and words of the voice of some other person or teacher. The letter **A** symbolizes the unborn state, the base from which all letters emanate. **And** from that A emanates the letter **TA**, the consonant of **beauty** and elegance. The letter A also **emanates** all secondary letters, like **PA**, the symbol of the ultimate, **and** **SHA**, the symbol of *prajña*, and so forth. [127]

Moreover, A and beautiful TA are the non-duality of emptiness and manifestation, Pure Perfect Presence, the essence of dharmakaya. Their *tsal* energy manifests and emanates secondary forms of magical illusions, such as the five aggregates, the eight modes of consciousness, and so forth. What is the meaning

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<sup>89</sup> Dharanis are particular strings of consonants and vowels which embody specific powers, often related to *prajña* paramita. Here, 'dharani' refers to the non-dual universe of appearances and emptiness.



symbolized by these letters? **A** means the uninterrupted actions of great *thugje* energy, the very essence of **A**. **And TA** produces **beauty** and all conceptual qualities, so that visible activities are indivisible from great *prajña*. Why? Because **TA** has the form of the moon disk, the essence of *prajña*. **PA** liberates beings in the realm of the non-duality of method and *prajña*, space and wisdom. [128] Moreover, **A**, **TA** and **PA** do not exist separately, but are the manifestations of the outer and inner universe, such as the ordinary experiences of beings, the five emotions, the five sensuous enjoyments, and so forth.

All of these manifestations may also provide help according to the capacities of those with good fortune and opportunity who have the ability to manifest communication and books. But these manifestations do not appear as the authentic state for those without capacity and karmic connection. When (primary) letters are not visible, then secondary letters **emanate** from the unborn letter **A**. All phenomena and whatever appears as the **experiential domains** of beings **in the universe are profound** communications of the **Voices of buddhas**. These phenomena are the essence of the non-duality of method and *prajña* or of manifestation and emptiness, and always abide in a self-perfected way. These phenomena **manifest** without ever ceasing. [129] Thus there is advice to not be conditioned by the movements of concepts when the self-perfected essence of melodious speech, the essence of the uncorrected, natural real condition, arises and is experienced as objects. The *Tsaldzog* says:

Marvelous! From the letters of *A LI* vowels and *KA LI* consonants arise letters, like **SHA** and so forth. You should recognize the meanings of **TA** and **MA** absolutely, everywhere. One's own body of *rigpa* is experienced through the letters, words and meanings of guhyamantra. Dharmadhatu with its ornaments emanates ornaments of secondary letters. These are great unimaginable self-manifestations. The letters of the self-originated state are like specific secondary emanations and (through them) one experiences the completely pure truth. [130] Do not be

distracted by the movements of concepts about the real condition experienced as objects.

The *Dochu* says:

What directly manifests? The direct manifestation of the real condition, Presence Itself, is said to be A and beautiful TA, dharmakaya. From dharmakaya, the Source, Pure Perfect Presence, emanate secondary branches of magical illusions, such as the five aggregates and the eight consciousnesses. In all experiential domains of the world of the three realms, the five emotions and five types of sensuous enjoyments are the profound Voices of the buddhas of the three times. The forms, sounds and smells of the unborn real condition are unborn profound buddha voices.

### **Secrecy and Superiority of Presence**

The fourth subdivision is the discourse on the praiseworthy supreme, sacred secret whose superiority is not recognized by other vehicles and paths. It has nine subdivisions:

- 1) the discourse on the superiority of secret dzogchen Presence beyond effort (p107);
- 2) [131] the discourse on the superiority of the path which is not traveled (p108);
- 3) the discourse on the superiority of effortless self-realization through understanding of the state (p109);
- 4) the discourse on the superiority of the universal path, the level of all, Samantabhadra of the three times (p111);
- 5) the discourse on the superiority of the state beyond partialities, which is not realized by perceiving identifiable limitations in all that manifests (p113);
- 6) the discourse on the superiority of the instruction to renounce paths which have a result dependent upon a time of critical judgments (p115);

- 7) the discourse on the superiority of the three times abiding all together, like space, beyond outer, inner, good and bad (p116);
- 8) the discourse on the superiority of the primordial purity of samsara which manifests the illusions of the three realms (p117);
- 9) and the discourse on the superiority of space, beyond earlier and later, which cannot be realized by hoping to make a good future for present mind which is attached to the characteristics of cause and effect, such as prayer, compassion, and so forth (p118).

### **Superiority of Presence**

The first subdivision is the discourse on the superiority of secret dzogchen Presence beyond effort. [132]

**(Q20) "Marvelous! The experiential domain of buddhas is not some place discovered by searching. Because this domain is not an object, like (a specific) phenomenon of the six senses, searching for it is like a blind person trying to grab the sky."**

Because it is wonderful that all phenomenal appearances are the essence of primordial enlightenment, the text says, **Marvelous! The experiential domain of buddhas** - the state of the profound real condition of kayas, wisdoms, and so forth - **is not some place discovered by searching** elsewhere. Why? - because there does not exist an experiential domain of victorious ones which is other than the present experiential domain of sentient beings, the variety of the manifestations of the outer and inner universe. The *Mutig Trengwa* says:

When the meaning of samsara is understood, nirvana does not exist. When the meaning of the five emotions is understood, numerous wisdoms do not exist. When the meaning of suffering is understood, there is no search for bliss.

If you act in a way which is contrary to this essence which cannot be searched for, if you search for the existence of some pre-conceived dimension even though **phenomena** are the dimension **of the six senses** of sentient beings, there will be **no** discovery of some limited qualities in the profound state of the real condition, which abides as the self-nature of kayas and wisdom. Because this would be just **like a blind person trying to grab the sky**, it is said that no result is achieved other than fatigue. [133] The *Dochu* says:

Dzogchen is free from struggle and achievement. The kayas and wisdoms - the domain of buddhas - are self-originated wisdoms which are not found by searching. The six objects exist for the six sense organs, but if you search for the self-originated kayas and wisdoms which have no cause, you are like a blind person trying to grab the sky.

### **Superiority of the Path**

The second subdivision is the discourse on the superiority of the path which is not traveled.

**(Q21) "A path of purification with higher and higher levels does not correspond to the effortless real condition. One never realizes by traveling on a path as if (searching for) the end of space."**

Followers of lower vehicles want to travel on a **path of purification** and cleanliness to nirvana. They want to purify each obstacle and create each wisdom on a succession of five paths and ten levels which go **higher and higher**. But traveling **does not correspond** to the meaning of non-gradual primordial enlightenment, **the effortless real condition** of dzogchen beyond struggle. [134] Why? - because, as the texts of dzogchen claim, from the very beginning, the very highest level of wisdom does not depend upon a series of paths. The *Namkha Dang Nyampai Gyü* says:

Dharmadhatu, luminous but not manifest, permeates everything everywhere. It is the supreme level, beyond conceptual fabrication. It is primordial enlightenment within samsara itself. It is instant arrival on the unfabricated level.

If the meaning of 'beyond travel' is not understood, one may hope to attain some citadel of enlightenment which is other than the self-perfected state of the real condition. **By traveling on a path** based upon actions, struggles and practices, [135] **as if searching for the end of space, one never discovers and realizes** some ultimate goal. The *Longchen Rabjam* says:<sup>90</sup>

There is no travel to the real condition, supreme enlightenment. If you want to travel, you remain very far from wisdom.

The *Dochu* says:

This path of dzogchen yoga has no higher and lower stages to enlightenment. When you do not understand, you travel some pure worldly path which does not correspond with effortless self-perfection. If you try to travel to the self-perfected real condition, it is as if (you are searching for) end of infinite space. You never realize by trying to travel the path which cannot be traveled. Thus traveling is named 'deviation of the path'.

### **Superiority of Spontaneous Accomplishment**

The third subdivision is the discourse on the superiority of effortless self-realization through understanding of the state.

**(Q22) "Because the (real condition) is just like this (path which cannot be traveled), one realizes this (real condition by**

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<sup>90</sup> This quotation is not from the main Longde tantra named *klong chen rab 'byams*.

understanding) the explanation of this (meaning of non-traveling). Because this (effortless enlightenment) is the Source (of all), the manifestations of this (Source) are great miracles."

The real condition of dzogchen cannot be traveled. Both buddhas and sentient beings abide without difference in the essence of primordial liberation in the realm of the one **just-that-ness of that** real condition. What good fortune and capacity must sentient beings possess? [136] **For this** (realization) disciples need to understand the **explanation of that** meaning of the real condition which cannot be traveled. Then, without searching for that primordially accomplished state, they **realize** the authentic condition of effortless primordial enlightenment. **That** directly realized goal of essential enlightenment is the **Source** which produces everything, like the wisdom and dharmakaya of buddhas, and so forth. **Because** of this, there is no need to depend upon some path of struggles **other than** a precise, understanding of the natural state of Pure Perfect Presence, the real condition. **The** direct **manifestations of this** Pure Perfect Source, the goal, **are great, wondrous miracles**. The *Dochu* speaks about this (path which cannot be traveled) in the commentary section on oral transmission: [137]

What is the lineage of oral transmission? Concerning the untravelable real condition of Samantabhadra and Vajrasattva, the state is 'not traveled' because it is the unique real condition of just-that-ness. Anyone who understands the explanation that the real condition is untravelable is suitable for this transmission. The essence of Pure Perfect Presence is the Source from which all phenomena manifest. It is miraculous that the non-conceptual real condition manifests from the non-conceptual Source.

## Superiority of the Universal Path

The fourth subdivision is the discourse on the superiority of the universal path, the level of all, Samantabhadra of the three times.

**(Q23) "Past, present and, similarly, (future tathagatas understand) the supreme abode of this (Presence). Consequently, the path of (all) these (tathagatas) is identical (to Presence). This (Presence) is the essence of this (enlightenment)."**

Because all **past tathagatas and present tathagatas** understand the essence of this Pure Perfect Presence, the real condition, they are completely and perfectly enlightened. **Similarly**, future buddhas will become enlightened by understanding the meaning **of this** Pure Perfect Presence, the real condition. [138] Because Pure Perfect Presence **is the abode** of the universal path of all buddhas who come and go in the three times, Presence is described with the word '**supreme**'. **Consequently, the path of** absolutely all **these** victorious ones of the three times **is** precisely equal and **identical** to this Pure Perfect Presence, the Source. The explanation is that **this** just-that-ness, Pure Perfect Presence, the real condition, **is the essence of this** essential enlightenment.

Because Presence is the path of all buddhas of the three times, all past tathagatas understood this Pure Perfect Presence, the Source. Because the enlightenment of all future buddhas will be **exactly this** (Presence), the supreme **universal path for all** sentient beings is this Pure Perfect Presence.<sup>91</sup> [139] It is not possible to become enlightened on some other path without understanding this real condition. About this principle the *Dochu* says:

Here is the explanation of the essence of the path of the real condition. The past path was the real condition, Pure

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<sup>91</sup> Our commentator explains the 1st line of quatrain Q24, about the universal path, in the context of quatrain Q23.

Perfect Presence. The present path is the real condition, dharmadhatu. Those in the past had the same real condition for the path. The real condition is the supreme abode of the universal path. According to the past path of the past buddhas, the real condition is unborn. This is also the essence of the path of future buddhas. (Presence) is explained to be the path for all (beings). The path of all beings is just the same as the path of former (buddhas). The path is the real condition.

When this quotation says that Pure Perfect Presence is the universal path of all sentient beings, we should not understand that the path travels higher and higher. Rather, we understand that one actually abides in the essence of that Presence. Here, Presence is the same as the 'arrival point of the effect-oriented vehicles' and the 'path of no more learning' on the level of buddha. [140] The *Longchen Rabjam (Tantra)* says:<sup>92</sup>

What is the benefit of training your mind-stream for the real condition of primordial enlightenment? What do you achieve by rejecting and accepting? Aggregates, constituents of experience and sense bases<sup>93</sup> are inseparable from and primordially identical to buddhas, sacred places and precious qualities. The six families of beings and the four types of birth are the path of primordial enlightenment. The activities of sentient beings are not something other than dharmadhatu. Enlightenment does not abide in one place, but pervades everything. Everything manifests in the same condition. Because nothing is closer to or farther from enlightenment, everything always abides in the dimension of non-duality.

The *Tingdzog* says:

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<sup>92</sup> Folios 449-450 in chapter 2 of the *klong chen rab 'byams rgyal po'i rgyud*.

<sup>93</sup> The twelve sense bases are the six sense organs and their six objects: eye, color-form, ear, sound, nose, smell, tongue, taste, skin, tactile sensation, mind and mental events.



Dharmakaya beyond levels, the dzogchen wisdom level, [141] is the all-encompassing level, the supreme level which does not go anywhere. Presence Itself, beyond travel, is the path of supreme wisdom. It is the level of the real condition, ultimate dharmakaya wisdom.

### Superiority beyond Partialities

The fifth subdivision is the discourse on the superiority of the state beyond partialities, which is not realized by perceiving identifiable limitations in all that manifests.

**(Q24) "Exactly this (Presence) is the universal path for all (sentient beings). (An example for beings on the path is the reflections of the moon on the) surface (of water in a lake) which manifest from the moon (in the sky). Those who see specific features (of paths) in the absolute equality of all (buddhas and sentient beings) do not realize."**

An example (for the path) is the reflections of the moon on the water which **manifest from the moon** in the sky. The **surface** of the water is filled **with** the manifestations of the reflections of the moon. Human beings experience and are attached to distinctive features of those reflections of the moon on the water. Because the Source, Pure Perfect Presence, is the all-pervading essence of the universe, it is the essence of the **absolute equality** of the real condition of **all** buddhas and sentient beings. People who **see** various good and bad **specific features** of paths do **not realize** the meaning of the absolute equality of the real condition and are said to deviate onto a mistaken path. The *Longchen Rabjam Tantra* says:<sup>94</sup>

The oneness of the state of enlightenment includes all possible phenomena, however they appear, as the mandalas of victorious sugatas [142] or as the phenomena of samsara

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<sup>94</sup> Folio 447 in chapter 1 of the *klong chen rab 'byams rgyal po'i rgyud*.

which are completely governed by ignorance, confusion, and big misunderstandings. It is a mistake to see in this oneness the dualistic concepts of existence and non-existence and a duality of good and evil.

The subject mind perceives the moon object which arises from the moon in the sky. Although this mind depends upon the support of the pointing finger, when 'moon' is understood it makes no sense to look at the pointing finger. In the same way, although the absolute equality of the real condition, the natural state of all samsara and nirvana, is pointed out with words and syllables, when the real condition is understood, the explanation is just a commentary on the real meaning which cannot abide in the words and syllables. The *Thugkyi Gyü* says:

Just as the moon is pointed out to a child, the authentic state is pointed out to sentient beings with words and syllables. [143] Sentient beings at first totally depend upon the (words of the) teaching, but when the teaching is understood, (the authentic state) does not abide in the (words of the) teaching. The explanations about primordial enlightenment are similar<sup>95</sup>. Even if the (words of the) teaching seem to be the authentic state, when the teaching is understood, those (words of the) teaching easily dissolve, like a child's game.

The *Dochu* says:

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<sup>95</sup> There are two different moon analogies explained in this commentary on quatrain Q24. The first analogy refers to how different beings perceive the various reflections of the moon on the surface of water. The second analogy refers to how different beings focus upon the finger pointing at the moon in the sky rather than perceiving the moon. The finger pointing at the moon in the sky is a metaphor for words and concepts which try to point out the real condition. Both analogies point out how we do not perceive the moon. The moon is a metaphor for the indefinable real condition of primordial enlightenment which cannot be perceived as an object.

The real condition is like the moon in the sky. Speaking words is like pointing with the finger. The equality of buddhas and sentient beings is the great bliss of the real condition. When the sense organs try to perceive that invisible real condition, the real condition is not realized.

### Superiority beyond Defects

The sixth subdivision is the discourse on the superiority of the instruction to renounce paths which have a result dependent upon a time of critical judgments.

**(Q25) "(Followers of madhyamaka consider that) present joy and future joy are, respectively, direct perception and what arises later. Because this is the defect of conceptual mind, do not depend upon this (limited concept)."**

As explained above, there is no realization when we view the absolute equality of the real condition in a limited way. Followers of the madhyamaka vehicle of characteristics cultivate the non-conceptual state of the real condition for their meditative absorption. They abide in a realm of equanimity and **joy** in the **present** time without any feeling of suffering. [144] **And** then, after emerging from that absorption into their post-meditation, they consider that all phenomena are like illusions seen in dreams. Their lack of attachment to the specific characteristics of joy and sorrow is (considered to be the base for) **future** or later **joy**. The first of these two stages<sup>96</sup> is the **direct perception** of the wisdom of *rigpa*, **and** the second stage is pure worldly wisdom which **arises later**, subsequent to that non-conceptual wisdom of meditative absorption. With earnest application, they consider that these two wisdoms are the authentic path. They are pre-occupied with acceptance, rejection, cause and effect and renounce any factors which contradict their (view). **Because this is a defect** and a deviation from the path of dzogchen, they never transcend

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<sup>96</sup> The two stages are meditation and post-meditation.

**conceptual** mind. The text advises, **do not depend upon** anything like **these** (concepts). [145] The *Dochu* says:

Here is the explanation of the uncertainty of wisdom<sup>97</sup>. Present joy sees wisdom in the present. Future joy hopes for wisdom in the future. But (this concept of) multiple (wisdoms) - wisdom which directly perceives appearances and wisdom which arises later, after that - is the defect of limited wisdom. Self-originated wisdom does not depend upon this (limited concept).

### **Superiority beyond Time**

The seventh subdivision is the discourse on the superiority of the three times abiding all together, like space, beyond outer, inner, good and bad.

**(Q26) "The three times are one and cannot be distinguished. (Presence) arises primordially, beyond past and future. Because (everything) is pervaded by the one dharmakaya, great (wisdom) with great (qualities) abides naturally."**

All causes and effects already accomplished are (related to) past time. Using causes for which effects have not yet occurred is (related to) present time. Causes and conditions which have not been assembled are (related to) future time. But what appears as those **three times** is nothing more than concepts established by sentient beings. The three times are actually the essence of the **one** total equality of the four times. The three times **cannot be distinguished**. [146] Why? - because all phenomena which appear as cause and effect are nothing other than the essence of Pure Perfect Presence, the Source. Everything is the essence of the one real condition. This real condition, Pure Perfect Presence, did **not** cease in the **previous** time of the past and will **not** arise in the

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<sup>97</sup> In the section about the eighth of ten main topics, the *Dochu* explains the three uncertainties: the uncertainty of phenomena, the uncertainty of mind and the uncertainty of wisdom.

**later** time of the future. Thus Presence abides as **primordial** uncompounded, self-originated wisdom. Buddhas naturally see the one absolute equality of the three times. All phenomena which appear in the three times are **pervaded by dharmakaya, rigpa**, the self-originated wisdom of the uncompounded real condition. Dharmakaya does not make distinctions, like earlier, later, good and bad, concerning anything, from sentient beings to buddhas. **Because** dharmakaya is **one** indivisible essence, the **great** self-originated wisdom of the authentic state of dzogchen primordially possesses one, three or five qualities **of greatness**. Wisdom **abides naturally** as great unconditioned bliss, primordially beyond fabrication, transformation, acceptance and rejection. [147] About the topic of time the *Dochu* says:

It is certain that time cannot be differentiated. The three times - past, present and future - manifest as one in the wisdom Mind of sugatas, but appear as threefold for sentient beings with accumulated karmic tendencies. Past and future have never existed in the one. Because dharmakāya pervades all three times as one, the greatness of the wisdom of the great real condition naturally abides in unfabricated great bliss. Thus it is certain that time cannot be differentiated.

### **Superiority of Primordial Purity**

The eighth subdivision is the discourse on the superiority of the primordial purity of samsara which manifests the illusions of the three realms.

**(Q27) "(Appearances) in the three worlds due to the accumulations (of good and bad karma) are just names and illusions. Even the great status of the universal emperor is (just) a place to train with illusions."**

In the same way that the three times cannot be differentiated, these appearances of various high and low abodes of

the six worlds due to the **accumulations** of the good and bad karma of sentient beings **in the three worlds** do not really exist other than as **just names**. An example of this is the way in which many different **illusions**, like horses, elephants, and so forth, can be made to **appear** due to the power of substances, mantras, and so forth, even though these illusions do not really exist. [148]

Thus, **even the status of the universal emperor**,<sup>98</sup> who has the perfection of merits in this world and has attained **great** power to govern the four continents, is merely a **place** in which the emperor **trains** to subdue impermanent worldly **illusions** of the four continents and to establish the laws of the ten virtues. The hope and aspiration for this status is just a confused worldly mind which wants illusory pleasures. The *Dochu* says:

Even the accumulations of karma in the three worldly realms [149] appear as illusions which are not ultimate. The accumulations (of karma) are just names which are not ultimate. Even if one attains the status of universal emperor in this world due to the accumulation of merits, this status is just an impermanent illusory place.

### **Superiority of Presence Beyond Earlier and Later**

The ninth subdivision is the discourse on the superiority of space, beyond earlier and later, which cannot be realized by hoping to make a good future for present mind which is attached to the characteristics of cause and effect, such as prayer, compassion, and so forth.

**(Q28) "The activities of those who depend upon time will never produce (the goal) inside time. (Practitioners) who have not transcended prayers and activities are similar to (those who try to discover) the characteristic of emptiness."**

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<sup>98</sup> Some humans consider that, after accumulating perfect merits, the best possible position in the universe is to become the universal emperor who governs and controls every sentient being in every place in the universe.

Because there is no distinction between earlier and later time in the Pure Perfect Source, the placement of one's hopes and desires on some goal in time is a deviation from (the path of) dzogchen. How is this so? **Followers** of lower vehicles **who depend upon time will never produce** the goal **inside time**, even if for three immeasurable eons they try to attain the goal by following gradual paths and levels, with **activities** like the ten paramitas, the thirty-seven factors of enlightenment<sup>99</sup>, and so forth. Why? They apply effort to **pray** and struggle with **activities** on a path because they have **not transcended** hopes and desires. They cannot realize the goal until they transcend attachment to their hopes and desires and transcend struggles based upon cause, effect, acceptance and rejection. [150] An example of a **similar** deviation is that, even though the Bhagavan **taught** to disciples that all phenomena have **the characteristic of emptiness**, disciples never discover something called the substance of emptiness when they search. The *Dochu* says:

Those who apply various actions and depend upon some time which does not exist will never produce the goal during the time of their actions. When practitioners offer prayers without transcending attachment, there is no goal, nothing.

### Space beyond Good and Evil

The fifth subdivision is the discourse on space, beyond acceptance, rejection, good and bad, which explains how the natural Presence of the space of clear light is universally displayed. It has four subdivisions:

- 1) the discourse on space which explains that space-like Presence is not contaminated by phenomena involving effort with cause and effect (p120);

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<sup>99</sup> The thirty-seven factors of enlightenment are: the four applications of mindfulness, the four correct renunciations, the four bases of miraculous powers, the five dominant capacities, the five powers, the seven branches of enlightenment, and the eightfold noble path.

- 2) the discourse on space which explains that no phenomenon of the universe of samsara and nirvana really exists other than as a mere fabrication of mind (p122);
- 3) [151] the discourse on space which explains that no phenomenon with any label really exists even as a name (p123);
- 4) and the discourse on space which explains that, when one transcends struggle and practice with the three gates and arrives in the precise knowledge of the three kayas, space displays the symbols of unchanging supreme Samantabhadra (p127).

### Space beyond Specifications

The first subdivision is the discourse on space which explains that space-like Presence is not contaminated by phenomena involving effort with cause and effect.

**(Q29) "Practitioners (who know that) the one (Presence) is totally beyond specifications remain on the flight path in the sky. How could there exist any phenomenon to affirm (or deny) in this unproduced, unborn Source?"**

The *Dochu* says:

The meaning of the one root is the essence of Pure Perfect Presence. Presence is the root of all phenomena. Presence is the Source which unites everything.

According to this quotation, absolutely everything which appears in samsara and nirvana manifests from the *tsal* energy of the **one** Pure Perfect Presence, natural *rigpa*. There is nothing other than Presence. Pure Perfect Presence is **totally beyond** explanations and judgments with any categories, like one, many, and so forth, or any **specifications**, like existence, non-existence, appearance, emptiness, and so forth. [152] **Practitioners** with the confidence of this view are like swallows who are skilled in their **flight path in the sky**. These practitioners are like majestic eagles



who have no fear of cliffs and so forth when soaring in the sky. They **remain** in the unborn space-like dimension of the real condition, beyond concepts, hopes, fears, anxieties about cliffs, and so forth. The power of great, effortless primordial liberation instantly dissolves the cliffs of samsara and nirvana. Thus, in the same way that the dimension of space is **not born** from secondary conditions, the intrinsic essence of the self-originated wisdom of Presence Itself is **not produced** from a cause. Because this self-originated, uncompounded Pure Perfect Presence, the **Source**, transcends all operations of conceptual mind, [153] **how could there exist any phenomenon in that Source to affirm as existing or deny as non-existing?** There is no such phenomenon. No matter how one tries to express this, by speaking about the non-conceptual union of existence and non-existence, manifestation and emptiness, and so forth, the intrinsic essence of the natural state cannot be specified in any way. Even scriptures which try to explain this concept are only superimposed ideas. The *Dochu* says:

Here is the explanation of the root of all phenomena. The real condition is one with Presence Itself. Presence is totally beyond categories and specifications. Practitioners who understand the unfabricated state are like birds who are skilled on the flight path of the sky. They remain in a space-like non-judgmental state. Presence is unproduced and unborn, beyond causes and conditions. How could there exist anything to affirm as existing, deny as non-existing, or designate as existence, non-existence, affirmation or negation? [154]

About this principle illustrious Nagarjuna says:

Because all concepts are completely pacified and intellectual elaborations are extinguished, buddha did not explain any phenomenon to anyone anywhere.

## Space beyond Phenomena

The second subdivision is the discourse on space which explains that no phenomenon of the universe of samsara and nirvana really exists other than as a mere fabrication of mind.

**(Q30) "(Phenomena of) both the outer and inner (universe) are the profound (real condition beyond) outer and inner. (The real condition) is not an object to be understood (through) subtle concepts. (The phenomena of the) world are mere names (which arise due to) the power of mistaken (concepts). Consequently, one does not experience the equality of contemplation."**

All phenomena of samsara and nirvana are nothing other than the essence of Pure Perfect Presence, the Source. Thus the manifestations of **both** the world as the **outer** container and sentient beings as the **inner** contents primordially abide beyond birth in the dimension of the one **profound** real condition which does not have an **outer** or **inner** essence. You may think, 'I understand the real condition'. But because the real condition transcends all concepts, without the existence of even a **subtle concept**, there is **no object to be understood**. You may think, 'But then how do these appearances of the phenomena of the samsaric **world** manifest?' They really do not exist even as **mere names**, but are the genuine, great, primordial self-originated state of Samantabhadra. [155] Those who do not have definitive *prajña* are like princes who wander around as common people. When they do not understand their state, names simply appear through the **power of their mistaken** concepts, in the same way that strands of hair manifest for a defective eye<sup>100</sup>. The *Longchen Rabjam Tantra* says:<sup>101</sup>

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<sup>100</sup> For some types of eye disease, small hairs seem to be in front of the eyes, even though no hairs are actually present.

<sup>101</sup> Folio 453 in chapter 3 of the *klong chen rab 'byams rgyal po'i rgyud*.

When we do not understand that all named mundane and supramundane categories have the same essence and we speak about categories, we fall away from the meaning. We create concepts when we assign names. We develop an attached mind when we grasp an object. The results of increasing attachments are the manifestations of aggregates, constituents, sense bases, objects, times, directions, colors, forms, and so forth. But nothing at all exists in the space of equality. [156]

**Consequently**, a person who conceives and desires the universe of samsara and nirvana **does not experience the state of equality of** the real condition, the profound **contemplation** of self-abiding *rigpa*. In commentary section on the topic of categories the *Dochu* says:

Because what appears as the outer and inner universe is actually unborn, the profound unborn (real condition) is not an object to understand and is not some framework of subtle concepts. These outer and inner worlds do not exist in the real sense, but are mere names which appear due to mistaken concepts. Thus (those who conceive outer and inner) in their contemplations do not experience the state of equality beyond the dimension of subtle concepts.

### **Space beyond Names**

The third subdivision is the discourse on space which explains that no phenomenon with any label really exists even as a name.

**(Q31) "Conventional words about the outer (objects) and inner (subjects) - the essential component parts of this (real condition), are just like the realm (of space). Because (phenomena in) the three times are not separate from this (real condition), so-called conventional words do not really exist."**

From the very moment of their appearance, the phenomena of samsara do not really exist, but constitute the real condition beyond concepts. **Conventional words** for **outer** objects, **inner** subjects, and so forth, are spoken **about** the self-originated wisdom of **this** real condition. But the conclusion is that there do not exist any categories of phenomena in the universe of samsara and nirvana. [157] Those **component parts** of the unsullied real condition, whose **essence** is beyond categories, **are just like the** example of the **realm** of space, beyond all categories. All outer and inner phenomena of samsara and nirvana encompassed by the **three times** are primordially indivisible from **this** real condition beyond the reach of activities. Relative, **conventional**, assigned **words** used to communicate do **not** really **exist**, **because** words are **not separate** in any way in the three times. The *Dochu* says:

The real condition of contemplation beyond concepts does not make outer and inner categories because of words. The component parts of the real condition beyond categories abides like the realm of space, beyond categories. [158] Because (words in) the three times - past, present and future - are not separate from this space-like state, statements such as 'This is outer, this is inner' are just conventional words which do not definitively establish anything.

### Summary of the *Thigle* of Wisdom

Fourteen quatrains (Q18 to Q31) explain the (fourth of the six *thigles*) - the *thigle* of Samantabhadra<sup>102</sup>. The '*thigle* of wisdom' is the state of wisdom which knows the nature of completely pure dharmadhatu, the essence of the three *thigles*

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<sup>102</sup> Our commentator says here that this *thigle* #4, the *thigle* of wisdom, is also known as the *thigle* of Samantabhadra or the *thigle* of great spacious bliss. This statement causes confusion because *thigle* #5 is also known as the *thigle* of Samantabhadra.

explained previously.<sup>103</sup> That wisdom abides without any preferences as the essence of the one purity in all times and places. Thus the *thigle* of wisdom is also named 'the *thigle* of Samantabhadra', which abides as the unique, ineffable *thigle* and dissolves all superimposed concepts, like existence, non-existence, being, non-being, and so forth. In addition, the *thigle* of wisdom is named 'the *thigle* of great spacious bliss', because Presence Itself embraces all phenomena in the dimension of this great bliss, with nothing excluded. [159] The *Drebui Long* says:

That state is beyond preferences, negation, affirmation, acceptance and rejection. Because everything is the great bliss of primordial Pure Perfect Presence, concepts which claim existence, non-existence, being and non-being dissolve. This is the '*thigle* of great spacious bliss'.

These (two alternate names) are used for the *thigle* of wisdom.<sup>104</sup> This *thigle* of Samantabhadra is related to the goal. The goal has three subdivisions: effortless dharmakaya, completely perfect sambhogakaya, and all-pervading nirmanakaya.

The first subdivision is dharmakaya. The first eight lines (Q18, Q19) explain how the three kayas manifest the forms of *thugje* energy; the next four lines (Q20) explain how dharmakaya is the real condition and how nothing else arises; and the last four lines (Q21) explain how there is no path to travel because dharmakaya is beyond rejection, acceptance, action and struggle. [160]

The second subdivision is completely perfect sambhogakaya. Four lines (Q22) explain that enlightenment self-originate; four lines (Q23) explain that the real condition, Pure Perfect Presence, is the birthplace of the victorious ones of the three times; four lines (Q24) explain that there is no realization through considerations that the absolute equality of the real

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<sup>103</sup> The three *thigles* explained previously are the *thigle* of the real condition, the *thigle* of space, and the *thigle* of completely pure space.

<sup>104</sup> Our commentator does not discuss details about the name '*thigle* of great spacious bliss'.

condition has parts; and four lines (Q25) explain that the desire for bliss is a deviation.

The third subdivision is all-pervading nirmanakaya. It has four subdivisions: three lines (Q26) explain that the three times are the one primordial dharmakaya; one line explains that the natural condition is great bliss; four lines (Q27) explain how nirmanakaya arises like illusion; [161] and sixteen lines explain the four subdivisions of the *rolpa* energy of the compassionate methods. The first four (Q28) of these sixteen lines explain the *thugje* energy of suggestive teachings with hopes and desires; four lines (Q29) explain that the real condition is beyond affirmation and negation; four lines (Q30) explain that the concept of profound teaching is a deviation; and the last four lines (Q31) explain that the three times are nothing other than conventional labels. The *Kadrel* says:

The goal has three subdivisions: effortless dharmakaya, completely perfect sambhogakaya, and all-pervading nirmanakaya.

Dharmakaya has three subdivisions: eight lines explain that the three kayas are forms of *thugje* energy; four lines explain that dharmakaya is self-originated, beyond dependence upon anything else; and four lines explain that dharmakaya cannot be traveled and is beyond actions.

Completely perfect (sambhogakaya) has four subdivisions: four lines explain that enlightenment self-originates; four lines explain the birthplace of the victorious ones of the three times; [162] four lines explain that there is no realization through seeing distinct parts in absolute equality; and four lines explain that the desire for bliss is a deviation.

All-pervading (nirmanakaya) has four subdivisions: three lines explain that the three times are primordially identical to dharmakaya; one line explains that the kaya of bliss abides naturally; four lines explain that nirmanakaya manifests like illusion; and sixteen lines explain the *rolpa* energy of the compassionate methods. *Thugje* energy is explained with four subdivisions: four lines explain the

*thugje* energy of suggestive teachings with hopes and desires; four lines explain that the real condition is beyond affirmation and negation; four lines explain that the concept of a profound teaching is a deviation; and four lines explain that the three times are conventional labels.

### Space beyond Struggle and Practice

The fourth subdivision is the discourse on space which explains that, when one transcends struggle and practice with the three gates and arrives in the precise knowledge of the three kayas, space displays the symbols of unchanging supreme Samantabhadra.

**(Q32) "(Because appearances) never change (into something other than Presence, appearances) are symbols of the kayas (of Samantabhadra). Because (appearances) never move away from (Presence, appearances) are wisdom. Because nothing is accepted, nothing has a self-identity, and nothing is rejected, there is absolute equality beyond words."**

Whatever appears to the three gates of sentient beings is primordially inseparable from the three kayas, without any dependence upon acceptance, rejection, struggle or practice. The three gates display the meaning of abiding in the one absolute equality which is sealed with the unchanging symbols<sup>105</sup> of the three secret places<sup>106</sup> of victorious Samantabhadra. [163] How is this so? Whatever good and bad actions appear, like the walking and sitting of sentient beings, and so forth, are **unchanging** because they never move away from the dimension of the Pure Perfect Source for even a second. Actions are **symbols** with the marks of

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<sup>105</sup> Symbol is a generic term for any wisdom-energy manifestation experienced by any sentient being. Longchenpa explains categories of symbols, such as presence, ideas, intentional hand gestures, linguistic syllables, sense data, mental images, empowering energy, scriptures, attitudes and trainings.

<sup>106</sup> The three secret places are the center of the head with OM symbolizing primordial Body, the center of the throat with AH symbolizing primordial Voice, and the center of the chest with HUM symbolizing primordial Mind.

the **kayas** of victorious Samantabhadra. Whatever dualistic emotional concepts arise, they have never known birth, from the very moment of their arising. Rather, they are the primordial nature of self-luminous wisdom which **never moves** from the Pure Perfect Source for even a second. **Because of that**, they are the essence which never moves away from the symbols of the self-originated **wisdom** of Mind. The *Longchen Rabjam Tantra* says:<sup>107</sup>

Various phenomena arise from the unborn state, but in this state of arising nothing is born. Not even the tiniest particle becomes a quality. Nothing is ever moved by the state of movement. [164] Because the vajra Source does not change or move in any way, (phenomena) are its natural power.

In the same way that, when we arrive on a precious continent of gold, everything which appears is gold, all phenomena, however they appear, are the essence of self-originated wisdom. The natural state of suchness has **nothing to accept**, because there is no other wisdom to search for elsewhere. Phenomena and persons in the natural state have **no self-identity**. **And** (the natural state of suchness has) **nothing to reject**, because there are no impure phenomena to reject. There is nothing other than wisdom. The *Bangdzö Trul De* says:

Because on a continent of precious gold there is nothing other than gold, nothing exists which is suitable to reject. Because the real condition of dzogchen is beyond anything to renounce, nothing exists which is suitable to reject. Also, this view beyond specifications has nothing suitable to accept. [165] Thus there is nothing to accept or reject.

Briefly, even though one makes statements such as 'It is like this' about that profound natural state beyond all rejection and acceptance, these statements are not relevant. Abiding in **absolute**

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<sup>107</sup> Folio 451 in chapter 2 of the *klong chen rab 'byams rgyal po'i rgyud*.



**equality beyond words** is the ultimate definitive *lung* teaching and the essence of speech, beyond communication. The *Dochu* says:

Here is the explanation of kayas and wisdoms. Pure Perfect Presence never changes into something concrete. The absence of objects and subjects is the symbol of dharmakaya. Unmoving contemplation is self-originated wisdom. The real condition has no self-identity and does not grasp at qualities. Presence does not renounce anything; nothing is rejected. One may say, 'This (Presence) does not change, does not move, does not accept and does not reject', but (Presence) is incommunicable absolute equality beyond words.

**(Q33) "Whatever (is experienced) in any (realm) by whichever (being) who continuously transmigrates originates from the state (of Presence). The King of Equality has never taught that this (Presence has characteristics, such as) 'male and female'. "**

All phenomena are the one total state, the essence of the Body, Voice and Mind of primordially victorious Samantabhadra. [166] Because of this, **whatever** generally appears as the duality of samsara and nirvana **and** whatever specifically manifests as various joys and sorrows of **whichever** sentient beings after birth in **any** higher or lower realms of samsara due to the accumulation of all kinds of good and bad karma, and in fact all **appearances**, which are **experienced** by beings as the various joyful and sorrowful fruits of specific karmas while they **continuously transmigrate** in the six realms, **originate** and arise **from** the *tsal* energy of the one Pure Perfect Presence, the total **state**. But nothing really exists. Thus the All-Creating **King**, the most glorious of all victorious ones who recognize the absolute **Equality** of samsara and nirvana, **has never taught** that **this** Pure Perfect Presence, in which absolutely no conceptual characteristics exist, has characteristics, such as '**male and female**', high and low, joy and sorrow, good and evil, and so forth.' [167] The *Dochu* says:

The essence of Pure Perfect Presence is the total state. After buddhas and sentient beings are born in some higher or lower realm which corresponds to their karma, they experience karmic effects and transmigrate in the six lokas. It is certain that all (of these experiences) originate from Pure Perfect Presence, the (total) state. The All-Creating King of Equality has never taught that this Pure Perfect Presence, the Source of everything, (has characteristics, such as) 'This is male; this is female'. Thus Presence is said to be the total state.

### **Beyond Effort and Practice**

The sixth subdivision is the discourse on the definitive state whose precise real condition is not recognized by other vehicles because followers pursue the development and completion stages, focusing upon efforts and practices. It has four subdivisions:

- 1) the discourse on the definitive state which negates the wrong concepts of followers of causal vehicles who claim to realize the two kayas by striving for the two accumulations - method and wisdom (p131);
- 2) [168] the discourse on the definitive state which explains that the followers of kriya, upaya and yoga cannot realize by using mantras and mandalas to meditate the absence of self-nature in the manifestations of just-that-ness (p134);
- 3) the discourse on the definitive state which explains that followers of mahayoga, (who emphasize the) development stage of method, and followers of the anuyoga, (who emphasize the) completion stage of empty bliss, cannot realize (p137);
- 4) and the discourse on the definitive state which explains that followers who cultivate the specific paths of vehicles cannot realize the state beyond qualities because, even if a few qualifications manifest, nothing permanent can manifest through meditations based upon concepts (p140).

## Beyond Sutra

The first subdivision is the discourse on the definitive state which negates the wrong concepts of followers of causal vehicles who claim to realize the two kayas by striving for the two accumulations - method and wisdom.

**(Q34) "Within this (Presence) there do not exist even words for the activities (of traveling to) some place (of enlightenment obtained) through forced discipline. When (followers of cause-oriented vehicles) use the PA (letters to point out the unborn state of) A, they desire to produce (an enlightenment which is only) the bliss of illusion."**

All phenomena are the state of primordial enlightenment, the essence of Pure Perfect Presence, *rigpa*. **Within this** state, followers of the cause-oriented vehicles of characteristics hope to attain the two kayas of the fruit by completing the accumulation of merits, related to concepts, and the accumulation of wisdom, beyond concepts. With this attitude they try to apply great efforts and moral strength in the conducive renunciations<sup>108</sup>, **through** asceticism and **forced discipline**, and so forth. [169] Because there is no enlightenment to search for other than one's Presence, **there do not exist even words for the activities** of traveling higher and higher toward some **place** of enlightenment by following a path such as this. The *Tingdzog* says:

You abide on the level of enlightenment by simply understanding that your Presence is the Source of the wisdom of enlightenment. Your Presence is the supreme state which need not search for the fruit elsewhere. It is the self-originated, primordially pure essential state. You Presence is the state of unchanging dharmakaya. It is the present state of the fruit which does not depend upon time.

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<sup>108</sup> The conducive renunciations include giving up dancing, not wearing garlands, not sleeping on elegant beds, not sitting on big seats, not eating after noon, and not drinking alcohol.

The realization of the wisdom power (of Presence) is identical for all buddhas. Presence is the Mind of Samantabhadra, beyond this karmically ripened body. [170] Because the real condition of enlightenment is self-originated and already perfected, the realization of supreme enlightenment in this lifetime is the primordially accumulated wisdom fruit which does not depend upon causes. This Presence is instantly Samantabhadra.

The *Kunsal* says:

Spiritual levels and liberation stories are far from supreme enlightenment. Supreme enlightenment is the real condition which cannot be traveled. The desire to travel is very far from wisdom. The two accumulations are primordially perfected without any accumulation. The two obscurations are primordially purified without any purification.

**A** means the unborn state **and PA** means the letters which are used to point out the ultimate unborn real condition. When (followers of cause-oriented vehicles of characteristics) try to cultivate an ultimate non-attached mind using these (A and PA) aspects, they **desire to produce** the blissful state of an enlightenment which is only an illusory label, 'the **bliss of illusion**'. [171]

**(Q35-1,2) "The essence (of Presence) cannot be fixed into one (specification), but appears according to the relative viewpoint (of each vehicle)."**

The **essence** of Pure Perfect Presence, the real condition, never falls into the limitations of either samsara or nirvana, because Presence **cannot be fixed into one** specification and its nature cannot be defined. The situation **appears** real for each intellect **according to the relative viewpoint** of each specific vehicle. Because the true nature of the real condition does not exist as anything, the application of acceptance, rejection, struggle

and practice about the real condition is nothing but a bad idea. Thus dzogchen says that these applications are deviations from the meaning of the unsurpassable state. The *Tashi Rigpai Khuchug* says:

When one makes specifications about method and *prajña*, any desire to grasp the forms of the apparitions of compassion<sup>109</sup> is a defect because there is attachment. Because the essence of the Source cannot be fixed into one (specification), the essence appears without the need to be desired in a particular way.

About these principles the *Dochu* says:

No matter how much one follows vinaya rules to control the six senses and experiences intense bodily suffering, still not even the name of some definitive place exists in this effortless real condition. [172] Those who use the (unborn) A of scriptures and the PA (letters) to explain (the real condition) desire to produce the bliss of instant illusion.

Following the meaning according to the outline of the Omniscient Guru, I have explained here that (Q34 and the first two lines of Q35) relate to sravakayana. But another commentary, in the section about deviations from the path of dzogchen, explains that these lines relate to anuyoga. In fact, these two commentaries do not contradict each other. The precepts of the victorious ones are very profound and do not fall into limitations, and are experienced according to the capacity of the disciple. The *Bangdzö Trul De* says:

(The profound meaning) is like a spear whirling in the sky which is not restricted, however it turns. It is like a dagger of mud which is suitable for shaking, however it is shaken. [173] It is like the edge of wet fur which is suitable for

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<sup>109</sup> The apparitions of compassion are the methods and skillful means of the magical energies of luminous manifestations.

pulling, however it is pulled.<sup>110</sup> It is like the way in which words are very powerful when spoken in a certain way, no matter which words are spoken.

These (different) commentaries are sufficient and do not contradict the main point.

### **Beyond Kriya, Upaya and Yoga**

The second subdivision is the discourse on the definitive state which explains that the followers of kriya, upaya and yoga cannot realize by using mantras and mandalas to meditate the absence of self-nature in the manifestations of just-that-ness.

**(Q35-3,4) "(Followers of these kriya and upaya paths) believe in appearances, intentionally make efforts, and (desire) bliss. They have the great defect that this (Presence) is obscured."**

All phenomena are actually the essence of the absolute equality of the real condition beyond all limitations. But, even though good and evil do not exist, followers of kriya of the three outer tantras **believe** that, while **appearances** are like relative illusions, ultimately they are the essence of pure divinity. They consider that the wisdom deity is like a lord who bestows siddhis and that they themselves are like servants who receive the siddhis because of their worship which pleases the deity. In order to please the deity, they **intentionally make** various **efforts**, like performing ritual cleanliness, and so forth. [174]

Followers of upaya meditate as if deity and self are relatives or friends. Through the equal application of view and behavior, they want to realize the goal of the unconditioned **bliss** of the Vajrapani citadel of the four families. **This** path is an **obscuration** because it does not recognize **this** state of Pure Perfect Presence, the Source, beyond struggle and achievement.

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<sup>110</sup> I do not understand these examples.

Thus followers (of these paths) have the **great defect** of deviating from the path of dzogchen. The *Tashi Rigpai Khuchug* says:

The desire to produce bliss by struggling with the forms of limited appearances is a defect and obstacle for (following) the unsurpassable vehicle.

**(Q36) "The meditation of attributes which uses all (nine) branches of enlightenment is like the reflection of the moon in water. Although (followers of yogatantra) want to move forward (to their goal on the basis) of non-defilement and non-attachment, their meditations are like the activities of children."**

Followers of yogatantra have the view which understands that the deity and oneself are absolutely equal in the ultimate real condition. As the method to realize the citadel of **enlightenment**, they **use all nine branches** of ritual - the five factors of manifest enlightenment<sup>111</sup> and the four miracles. They distinctly **meditate the attributes** of the relative vajradhatu deities, like body color, symbols, and so forth. [175] But, in fact, because appearances have no essence, their visualizations, offerings, praises, mantra recitations, and so forth, are **like the reflection of the moon in water**. On the basis of **not** being **defiled** by phenomena with dualistic qualities and **not** being **attached** to the *rolpa* energy of contemplation, they want to **move forward** to the level of their goal - the ghanavyuha realm<sup>112</sup>. **Just like children** who build and destroy sand castles for amusement, (followers of yogatantra) **meditate** by alternating the contemplations of development and completion. The hardships of their hopes, fears, efforts and struggles do not produce a (permanent) goal. The *Khuchug* says:

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<sup>111</sup> The five factors of manifest enlightenment are the lotus-sun-moon throne, seed syllables, symbolic mind attributes, pure mandala and primordial wisdom form of the deity.

<sup>112</sup> Ghanavyuha, the richly-adorned, densely-arrayed heaven, is a name for realization in yogatantra.

Even if one meditates the very essence of appearance and emptiness as a kaya, using the four mudras<sup>113</sup> which develop from a seed syllable, [176] these states of meditation are like the activities of monkeys.

The *Dochu* says:

Here is the explanation of the real condition of followers of yogatantra. When followers meditate with all nine or eleven branches to produce enlightenment, they mentally cultivate contemplations with the attributes of perfect colors, symbols and mudras. Their visualizations are like the moon reflected in water. They are not defiled by dualistic qualities and are not attached to the wisdom deities. But, although they want to somehow move forward (toward their goal) without attachment, they are like children who build sand castles. Over and over again they cultivate their meditation and then destroy it. These meditations are like the activities of (children who build and then) destroy their sand castles.

The knowledge of kriyatantra, known here as 'the eleven branches of ritual', is encompassed by the three types of suchness. [177] The suchness of mantra awareness includes the six aspects of the deity.<sup>114</sup> The suchness of mantra recitation includes the four aspects: mantra sound, visualization of the lunar disk of bodhichitta, and the two supports<sup>115</sup> for the deity visualized in front of oneself. The suchness of self added to these ten makes eleven. In this way the *Dochu* teaching explains everything about outer tantra. The *Bangdzö Trul De* says:

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<sup>113</sup> The four mudras are mahamudra of body, dharmamudra of voice, samayamudra of mind, and karmamudra of action.

<sup>114</sup> The six aspects of the deity are emptiness, seed syllable, mantra, body form, mind symbol and pure mandala.

<sup>115</sup> Maybe these supports are the seed syllable with mantra ring in oneself and the seed syllable with mantra ring in the deity.



Followers of the vehicle of kriyatantra consider that they are empowered by the deity through the eleven branches of ritual in the manner of lord and servant. Followers of upayatantra consider that the relationship is that of chief and attendant. Followers of the vehicle of yogatantra, with their imagination of the five factors of manifest enlightenment and the four miracles, consider that the deity is a relative or friend. [178]

## Beyond Mahayoga and Anuyoga

The third subdivision is the discourse on the definitive state which explains that followers of mahayoga, (who emphasize the) development stage of method, and followers of the anuyoga, (who emphasize the) completion stage of empty bliss, cannot realize.

**(Q37) "Even if one seizes the body of the great wrathful deity with the wrathful attributes of the mandala and clearly manifests the (seed) syllable, one does not experience the suchness (in which concepts are) pacified."**

Followers of mahayoga have a peaceful (or wrathful) **mandala** of the *yab-yum* families of deities surrounded by a retinue of *yab-yum* (bodhi)sattvas, and so forth. **One** seizes divine pride by meditating one's **body** in a form such as Chenchog Heruka. The deity is the **great**, glorious state of universal splendor, the **wrathful deity** ornamented with fierce **wrathful attributes**, nine modes of dance,<sup>116</sup> ten glorious ornaments,<sup>117</sup> and so forth. By sending and receiving light rays from the formation of the seed **syllable** and mantra garland in one's heart, one can **clearly**

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<sup>116</sup> The nine modes of dance are erotic, heroic, disgusting, furious, humorous, frightful, compassionate, wonderful and tranquil.

<sup>117</sup> The ten glorious ornaments are fresh elephant skin, human skin, a garland of black vipers, leopard skirt, grease smears, rakta spots, triple skull garlands, vajra armor, wisdom flames and flaming wings.

**manifest** the three dimensions<sup>118</sup> of clear luminosity of the deity. About the syllables, the great Omniscient Rongzom says:

When the sounds of the syllables [179] enter the real condition of the circumstances, wisdoms, names and pure mantras, then the kaya of the deity manifests.

Even if one mediates this contemplation to its fullness, the contemplation appears only because of one's familiarity with karmic patterns of thoughts. **One does not** concretely **experience** the **suchness** of the authentic condition of transcendent dzogchen in which all proliferating concepts are **pacified**. Explaining that this meditation is a deviation from dzogchen, the *Dochu* says:

Here is the explanation of the real condition of mahayoga followers, (who emphasize) the development stage. Consciousness in the center of mind is surrounded by the periphery, which is like the wrathful attributes of the deity's body. With great wrath which subjugates everything, one meditates that one's body is a wrathful lord, the principal deity. This (transformation) is accomplished by meditating again and again. The syllables which exhaust karmic tendencies clearly manifest. [180] But the peace of the unfabricated real condition is not experienced through perceptions of the sense organs.

**(Q38) "Due to the power of emotions, (followers of anuyoga believe that they) chop off the top of the tree and burn the seed in fire. Thus they are taught to not fall under the power of these (emotions)."**

As long as followers of anuyoga have not accomplished the wisdom of their method of great bliss, when they violate the rules of sravakas and bodhisattvas **due to the power of emotions** in

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<sup>118</sup> The three dimensions of the deity are the deity appearing as the perceptual object of oneself, the deity as sense perceptions perceived externally, and the deity as a mental object.

their mind-streams, they (believe that they) cannot realize the goal. This is like **cutting off the top of the palm tree**, so that it cannot produce any fruit. When they violate the samayas of the secret mantra (vehicles), they consider that this also is a big offense. The example is that the fruit, the effect, is forever forsaken when the **seed**, the cause, is **burned in fire**. There is the misfortune that they will not get free from the lowest hells for an eon. To prevent their falling **under the power of those** specific characteristics of the emotions, their path depends upon the mudra of another's body<sup>119</sup>, using the general and specific completion stages, with and without characteristics. [181] They try to produce the wisdom of empty bliss beyond union and separation. They try to preserve moral discipline by confining the semen in the non-dripping *thigle* without ejecting it. But followers of anuyoga, (who emphasize the) completion stage, do not understand the profound meaning of the **teaching** - that the goal of primordial enlightenment is already self-perfected and does not depend upon karma. They do not have confidence in the primordially preserved dzogchen samayas beyond preservation and violation. Because followers are taught to abide on a path of struggle and practice so that they do not fall under the control of broken samayas and vows, they do not understand the precise state beyond action and struggle. The *Dochu* says:

When followers of anuyoga, under the power of the five emotions and cravings, transgress the vinaya rules and do not preserve the discipline of sravakas, pratyekabuddhas and mahayana bodhisattvas, [182] (they believe that) it is as though they cut off the top of a palm tree, so that fruit cannot be produced. When followers of anuyoga transgress the samayas of vajrayana, (they believe that) it is as though they forever forsake the (possibility of) fruit by burning the seed. But dzogchen samayas, beyond preservation, teach that the goal already exists, without dependence upon anything else. Perfection is not subservient to imperfection.

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<sup>119</sup> This means sexual union.

Dzogchen is not overpowered by emotions, samaya violations, and so forth. Because all phenomena of samsara, like emotions, and so forth, are already primordially liberated beyond base and root, everything which appears is understood to be nothing other than unique wisdom, the natural *tsal* energy of *rigpa*. However, as long as practitioners do not really understand and are still attached to the specific characteristics of karma and emotions, they are not given (dzogchen) teachings about the non-existence of good, evil, cause and effect. (About samsara and emotions) the *Tsaldzog* says:

Primordial self-originated light [183] is not obscured by the darkness of samsara. Primordial deathless *rigpa* is not obscured by birth and death. The primordially abiding three kayas are not obscured by the five (emotions, like) attachment, aversion, (and so forth).

The *Ngedön Düpa* says:

All dualistic labels, like outer and inner, vessel and contents, higher realms and lower realms, good and bad, pure and impure, clean and dirty, being and non-being, acceptance and rejection, action and non-action, faults and qualities, and so forth, exist only as words and, in fact, do not really exist, as in the example of rabbit horns, (which have never existed).

### **Beyond Characteristics of Paths**

The fourth subdivision is the discourse on the definitive state which explains that followers who cultivate the specific paths of vehicles cannot realize the state beyond qualities because, even if a few qualifications manifest, nothing permanent can manifest through meditations based upon concepts.

(Q39) **"Whichever of the one hundred thousand categories (of teachings) one practices produces its flowers. But because (the real condition) is beyond characteristics, (the real condition) does not manifest from these (teachings which are temporary) homes."**

In summary, within all categories of the eighty-four thousand (teachings), which include more than **one hundred thousand categories** of dharma encompassed by the nine stages of vehicles, there does not exist even one which is not just a gradual path to dzogchen for sentient beings who try to arrive at the level of buddha. [184] **The application of whichever** door of dharma, even if it does not benefit sentient beings, **produces** its beautiful **flower**-(like) fruit corresponding to its specific path. But the goals accomplished by the paths of these struggling vehicles are not permanent, because they are just temporary homes and not the ultimate goal. **Because** the wisdom of the Source, the real condition, the ultimate goal of dzogchen, is **beyond** all conceptual **characteristics** and beyond all conceptual dimensions, (the real condition) does **not manifest from these** teachings of different paths which are just (temporary) **homes**. The *Dochu* says:

The nine stages (of vehicles) and the eighty-four thousand (teachings) are paths for sentient beings to travel to enlightenment. [185] Whichever path one follows produces its specific fruit. But because the real condition, dzogchen, is beyond characteristics, these (temporary) homes with their desirable worldly joys do not produce the real condition beyond characteristics.

### **Effortlessly Self-Perfected Atiyoga**

The seventh subdivision is the discourse on the effortlessly self-perfected natural state of precise, spontaneously complete atiyoga. It has four subdivisions:

- 1) the discourse on the two benefits which are naturally perfected for practitioners who relax in the authentic unfabricated natural state (p142);
- 2) the discourse on the naturally abiding state of boundless knowledge and spontaneously perfected qualifications (p143);
- 3) the discourse on the natural state which manifests the wisdom of intrinsic *rigpa*, Presence Itself, the authentic state beyond correction or modification (p146);
- 4) and the discourse on the topic of the natural state which does not depend upon action, effort, cause or effect. Although this natural state is beyond speech, thought and communication, it is easy for practitioners who understand that their own Presence is dharmakaya, but difficult for other practitioners (p148). [186]

### **Natural Self-Perfection of the Two Benefits**

The first subdivision is the discourse on the two benefits which are naturally perfected for practitioners who relax in the authentic unfabricated natural state.

**(Q40) "(Atiyoga) practitioners who remain in this state beyond communication have the good fortune (of the primordial goal). Without distinguishing between the benefit of self and other, they enjoy the dimension of self-perfected illusory (sacred activities)."**

Self-originated wisdom, the Source, the real condition, is **beyond** all concepts of mind and **communication** of voice, and transcends all fabrication, transformation, rejection and acceptance. **Practitioners who** have the confidence to understand the state and **abide in this state have the good fortune** to be instantly free in the primordially permanent goal. The *Longdrug* says:

Humans who intimately know this state beyond communication discover self-purity beyond description. This state has infinite qualities which are identical to the

infinite (qualities) of buddhas. One who knows this equality is the lord of all.

For practitioners of atiyoga dzogchen, all dualistic phenomena, like samsara and nirvana, self and other, and so forth, are primordially liberated in the dimension of Pure Perfect Presence, *rigpa*, total non-dual wisdom. Phenomena arise as the totally liberated three realms, the primordially pure three worlds. Because (atiyoga practitioners) do **not distinguish between the benefit of self and other**, they transcend all struggles and achievements. [187] (Atiyoga practitioners) enter and **enjoy the dimension** of disciples in the form of permanent, all-pervading and **self-perfected illusory**-like sacred activities. Thus the two benefits are already effortlessly self-perfected. The *Dochu* says:

The real condition of Pure Perfect Presence, beyond affirmation and negation, abides in the state beyond talk and communication. Practitioners who understand the unfabricated real condition have the good fortune which unites karma and *thugje* energy. For those who abide in the state beyond talk and communication, it is not necessary to perform benefit for oneself, because the state is unborn. One does not perform benefit for others because the state is beyond communication. The effortlessly self-perfected illusions of the real condition [188] are enjoyed in the naturally abiding dimension of the real condition.

### Natural Qualifications

The second subdivision is the discourse on the naturally abiding state of boundless knowledge and spontaneously perfected qualifications.

**(Q41) "(All phenomena) are totally perfected, with nothing excluded. (The real condition) abides impartially, unchanged (by phenomena). The equality (of the real condition beyond) limitations is like space. (The wisdom of the real condition) is**

**not some phenomenon which depends upon other (causes and conditions)."**

Because all phenomena encompassed by samsara and nirvana in the dimension of the Pure Perfect Source are united and perfected, **with nothing excluded**, the qualities of the dharmakaya and rupakaya of victorious buddhas are **totally perfected** in the nature of Pure Perfect Presence, *rigpa*, with no need for struggle with effort and practice. The *Bangdzö Trul De* says:

The forms, and so forth, which manifest in space are totally complete and distinct in the state of the great ocean of clarity. Similarly, all phenomena are totally complete and distinct in the state of non-referential wisdom.

All good and evil appearances of samsara and nirvana in the dimension of the real condition are distinct and totally perfected. Depending upon whether one recognizes this or not, all the distinct unceasing appearances (seem to change the real condition) in the same way that colors seem to change a crystal. [189]. But, while colors change (the appearance of) a crystal, the essence of the crystal does not **change**. In the same way, the nature of the real condition **is not** changed by either good or evil and **abides impartially** as the nature of unmistakable just-that-ness, beyond all affirmation and negation. The *Bangdzö Trul De* says:

When various colors are placed near a pure crystal, the crystal appears to have the condition of the color placed nearby. But, however the crystal appears, the crystal itself does not change. Similarly, the one cause of the real condition appears to the six different families of beings according to the circumstances of their karmic traces. But the real condition itself does not change.

No manifestation of samsara exists in the real condition other than as an incidental appearance due to karmic traces. [190] The nature of the real condition itself is the essence of the unique *thigle* of



dharmakaya, primordial enlightenment. Because the two form kayas arise effortlessly from the *tsal* energy of dharmakaya, all phenomena of nirvana are primordially self-perfected. The *Tingdzog* says:

If this self-originated *rigpa* is understood, then (it is also understood that) enlightenment, wisdom, the Source and dharmakaya do not now (newly) manifest because of practice. The phenomena of the primordially abiding Source are exactly enlightenment, beyond the name of samsara.

The natural state of self-originated wisdom is **like space**. Although space is not created by causes and conditions and has no center or periphery, it pervades everything of the outer and inner universe. Similarly, the absolute **equality** of the real condition transcends all conceptual **limitations**, is not created by causes and conditions, and permeates all of samsara and nirvana. The self-originated wisdom of Presence Itself, beyond center and periphery, is **not a phenomenon which depends upon other** causes and conditions, such as samsara, nirvana, good, evil, and so forth. If wisdom depended upon something else, it would not be self-originated. About this (space-like wisdom) the great omniscient Rongzom says:

A so-called 'phenomenon' must have its own specific quality or characteristic. If it depended upon something else, it would not be its own phenomenon. For example, if a magnifying glass were its own concrete (separate) phenomenon, it would not be necessary for the magnifying glass to depend upon the hot light of the sun. [192] If a crystal already had its own characteristic of heat, it would not depend upon something else. It would have the quality of heat without depending upon the heat of some other fire. If an immaterial phenomenon existed, for example a mirage, it would be empty of causes and empty of movement. In the very moment of engaging a mirage

designated by convention, the phenomenon of emptiness does not depend upon the mirage. Whether or not the mirage exists when the sun is shining or ceases when the sun sets, the essence of emptiness does not change its specific form. In the same way, one may engage conventional designations which depend upon the appearance of a phenomenon's qualities, but the essential nature of that pure phenomenon could not depend upon anything else.<sup>120</sup>

From these quotations we can understand that the real condition of all phenomena transcends intellectual dimensions and is non-conceptual, primordially empty, self-originated wisdom, unchanged by the defects and qualities of samsara and nirvana. [193] About this principle the *Dochu* says:

Pure Perfect Presence is the Source of everything. All phenomena are totally perfected, with nothing excluded. Beyond antidotes, Presence is not governed by anything else. The unchanging essence abides impartially. The example is space, which pervades everything. Beyond causes and conditions, space does not depend upon anything else.

### Self-Manifesting Wisdom

The third subdivision is the discourse on the natural state which manifests the wisdom of intrinsic *rigpa*, Presence Itself, the authentic state beyond correction or modification.

**(Q42) "Incomparable wisdom knows the total bliss of self-perfection through its innate energy. The real condition does not arise from other (causes and conditions)."**

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<sup>120</sup> I do not understand Rongzom's explanation. We assign names to limited temporary manifestations of interdependent energy, but each of these labeled phenomena are empty, without an essence.

Just as a sesame seed is permeated with oil, the real condition permeates all of samsara and nirvana in a **self-perfected** way, primordially beyond union and separation. The real condition which abides as the essence of unchanging **total bliss**, beyond rejection and attainment **cannot be compared** to any phenomenon with concrete characteristics. Followers of lower vehicles are not able to understand this through their concepts and analyses. [194] The self-originated **wisdom** of Presence Itself, beyond causes and conditions, understands and **knows** this self-essence **through the power** of the direct manifestation of the unceasing *tsal* energy of *rigpa*. The ultimate goal of the self-perfected **real condition** is beyond training and traveling on paths and does **not arise from other** causes and conditions, such as gathering the accumulations, and so forth. The *Longdrug* says:

The great self-manifestation of all sentient beings is not a place to search for somewhere else. *Rigpa*, with its innate energy, is not a place to discover somewhere in the world systems of the universe.

The *Tingdzog* says:

Even if you gather the accumulations and purify obstacles for one thousand eons, it will not produce the goal, the form kayas of buddha.

The *Dochu* says: [195]

This teaching of dzogchen atiyoga is the primordial self-perfected real condition. Pure Perfect Presence does not depend upon anything else and cannot be compared to the characteristics of anything. Self-originated wisdom beyond causes and conditions manifests the real condition of total bliss from *rigpa's* directly manifest energy. The real condition does not manifest from other (causes and conditions).

Thus the form kayas of buddha are not newly produced through causes and conditions, but are primordially self-perfected as the self-originated wisdom of Presence Itself. The example is that the eye of the golden snake experiences simultaneously the five sense pleasures. In the same way, the five kayas are effortlessly self-perfected through the recognition of the self-originated wisdom of *rigpa*. The *Tingdzog* says:

The example is that the eye of the golden snake experiences simultaneously the five sense pleasures, [196] In the same way, all five qualities of the kayas appear simultaneously: dharmakaya understands the essential state, sambhogakaya knows that state, nirmanakaya manifests in various ways, the secret kaya is difficult for the unfortunate to understand, and the kaya of manifest enlightenment (knows that) mind and matter are identical. Dharmakaya self-originate in the state of sentient beings without the need for buddhas to apply effort to help beings.

### **Natural State beyond Action and Effort**

The fourth subdivision is the discourse on the topic of the natural state which does not depend upon action, effort, cause or effect. Although this natural state is beyond speech, thought and communication, it is easy for practitioners who understand that their own Presence is dharmakaya, but difficult for other practitioners.

**(Q43) "(The real condition) is easy (for atiyoga practitioners) and difficult (for followers of lower vehicles). Although (the real condition) is easy (to understand because of the luminous emptiness of Presence), it is difficult (to understand because of doubts). Although (the real condition) does not abide as a visible object, it pervades everything. But not even Vajrasattva can point out (the real condition) with mere words, such as 'It is like this'."**

This Pure Perfect Presence, the Source, exists naturally in a self-perfected way, without the need for searching elsewhere, with dependence upon causes, conditions, struggle or practice. For practitioners who understand, it is very **easy**, because there is direct realization without dependence upon any acceptance, rejection, negation or affirmation. **And** for the followers of lower vehicles, who do not understand and who hope to realize using something else, like acceptance, rejection, effort and struggle, it is **difficult**. [197] Why? - because Presence cannot be discovered elsewhere. Rather, Presence, as the essence of one's state, is beyond the dimension of ideas and words, cannot be pointed out with examples and logic, and is not an object upon which to fix. **In** truth, it is very **easy** because the ordinary mind of the present is not other than the exact essence of incommunicable luminous emptiness, beyond fabrication, transformation, acceptance and rejection. **Although** it is easy, it is **difficult** to understand (because of) the shackles of doubts. Thus it is clearly of utmost importance to stabilize confidence about the meaning of the profound upadeshas. Because the wisdom of the essential real condition transcends the dimension of characteristics, wisdom does **not abide** as an object **visible** to the senses. Because wisdom is the essence which pervades everything of samsara and nirvana, it is like the realm of space which **pervades all** phenomena of samsara and nirvana in a fundamentally non-dual way. [198] Thus the fundamental nature of the real condition cannot be explained. **Not even Vajrasattva can point out and explain the real condition with mere words, such as 'It is like this';** so it is not necessary to say anything more. The *Dochu* says:

It is certain that (Presence), which cannot be pointed out, is (both) difficult and easy. Pure Perfect Presence is easy (to understand) because causes and conditions are not necessary. Presence is very difficult to understand because it cannot be pointed out. Presence is easy because it does not manifest from causes, but Presence is difficult because it is not an object to fix upon. Pure Perfect Presence is not an observable object. It is like space, which pervades the

whole universe. Not even Vajrasattva can point out Presence with words and phrases.

The *Thugkyi Gyü Dampa* says:

The state of the King of Wisdom transcends words. The supreme leader of speech cannot communicate wisdom to others. [199] When one understands that the King of *Rigpa* is beyond words, the outer and inner universe reverse back into the total primordial state.

### **Universe from the Self-Perfected Base**

The eighth subdivision is the discourse on how the base is structured so that the universe of samsara and nirvana self-manifests from the real condition of the self-perfected base. It has twelve subdivisions:

- 1) the discourse on how the base abides, before everything, in a totally self-perfected manner (p151);
- 2) the discourse on how the base self-arises as the manifestation-base of the three kayas and self-originated wisdom from this dimension (of the self-perfected base) (p155);
- 3) the discourse on how the base manifests as the illusion-base when sentient beings do not recognize that the base manifests everywhere (p158);
- 4) the discourse on the base which is praised when understood to abide everywhere (p161);
- 5) the discourse on how the base establishes the objects of sentient beings or the buddha fields of buddhas, depending upon whether the five lights which manifest from the base are recognized or not recognized (p161);
- 6) the discourse on how the base manifests the objects of sentient beings or the buddhas of the five families, depending upon whether the attributes of families and colors are recognized or not recognized (p162);
- 7) [200] the discourse on how the base is the chief lantern which arises from the primordial dimension (p163);

- 8) the discourse on how the base is the all-pervading natural state, and not some phenomenon which depends upon the conventional designations in the three times (p167);
- 9) the discourse on how the base is self-established within the all-creating real condition beyond causes and conditions because the state of samsara and nirvana which manifests as self-originated wisdom primordially arises and is primordially liberated (p168);
- 10) the discourse on how the base of total nectar is perfected as the base of liberation through the mere recognition that the base of pure self-manifestation is self-manifesting (p169);
- 11) the discourse on how, in the moment of manifestation, the base is not some dualistic condition, such as sense organs and objects (p170);
- 12) the discourse on how the base embraces the blissful dimension of the one total dharmakaya contemplation when there is instant liberation through recognition that the self-manifesting base self-manifests (p172).

### **Self-Perfected Base**

The first subdivision is the discourse on how the base abides, before everything, in a totally self-perfected manner. [201]

**(Q44-1,2) "These wonderful, marvelous *rolpa* energies abide like space, beyond activities."**

The primordially unborn basic dimension is like the space of total purity. From this dimension clearly arises the outer luminosity of the self-perfected *rolpa-thugje* energies of base-manifestation, the self-radiance of unceasing *dang* energy. Thus the text says '**wonderful, marvelous *rolpa* energies**'. The *Gyutrul* says:

Emaho! The secret of all perfect buddhas is that all the marvelous, wonderful phenomena manifest from the

unborn state. In the moment of manifesting, nothing really manifests.

This quotation explains that it is marvelous that unceasing *rolpa* energy manifests from unborn *dang* energy.

What is the universal primordial base which was present before everything of samsara and nirvana manifested from the *rolpa* energy of **this** self-perfected manifestation-base? Because the total self-originated wisdom of the primordial base **transcends** all the struggles of **activities** and does not exist as anything, the uncompounded pure natural state of non-conceptual primordial emptiness does not fall into limitations and partialities. In a realm which **abides like space**, all kayas and wisdoms, with their self-perfected unceasing self-radiance, dissolve into the inner luminosity without interrupting whatever appears, and abide as the youthful vase-body. [202] The youthful vase-body<sup>121</sup> is the base for the unceasing understanding of the power of *rigpa's thugje* energies and abides as the state of essence, nature and *thugje* energy. The *Rigpa Rangshar* says:

Before I even existed, the base abides in the following way. The so-called 'total base of primordial purity' abides as the three aspects - essence, nature and *thugje* energy. The essence is the unchanging wisdom which is called the 'natural state of the youthful vase-body of unceasing clarity'. The nature is the unceasing manifestations of the five lights. [203] The manifestation of *thugje* energy is similar to a cloudless sky. This so-called 'natural state of primordial purity' never falls into limitations or partialities.

The essence of the base is non-dual self-originated wisdom, beyond the dualism of samsara and nirvana. It is called 'base' because it is the base from which everything of samsara and nirvana arose and is the base which supports everything now. Its

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<sup>121</sup> The youthful vase-body is a name for the self-perfected base of primordial enlightenment, which is intrinsically and primordially pure, unborn, self-perfected, uncompounded, and unceasing *dang* energy.



characteristic is the self-perfected indivisibility of the five wisdoms. And it has three types: the ultimate primordial universal base, the universal base of various karmic tendencies, and the ultimate universal base of the natural state. The *Kunsal* says:

Child of the Family! The essence of the base is non-duality. The actual word is 'base' because everything arises from it; or it is the 'base' because it is the site for the duality of samsara and nirvana. [204] Its characteristic is the five wisdoms. The base has three types: the ultimate primordial universal base, the universal base which accumulates varieties, such as the eight types of consciousnesses mixed with karmic tendencies, and the ultimate universal base of the natural state, with the example of the eight modes of being.

The (system of the) eight modes of being, using the principle of exclusion, explains (the qualifications of the base): exclusion of lifelessness because there exists recognition of the real condition of the base; exclusion of concreteness because the base is empty; exclusion of dualistic appearances because the base is non-dual; exclusion of arising from causes and conditions because the base is self-originated; exclusion of the hope and fear of samsara and nirvana because the base is self-perfected; exclusion of impurity because the base is pure; exclusion of existent nihilism because the base does not exist; and the exclusion of non-existent eternalism because the base exists.

Furthermore, the primordial universal base abides without falling into limitations and partialities. [205] The *Tashi Dzedan Chenpo* says:

Essence, nature and *thugje* energy are totally perfect, without any limitations. The great natural state of the essence is a dimension which is not anything that can be perceived by mouth, eye or ear. The essence is emptiness which is not some nihilistic nothingness, because there are great manifestations, such as the five lights. But the

distinctions between colors do not really exist. The base manifests without limitations and cannot be connected to something else. The base manifests without center or periphery but is not like an object in a particular direction. The base manifests with spatial allocation but does not have anything like separate divisions. The base uninterruptedly manifests in vastness but has nothing at all like high and low elevations.

Here are synonyms for the name of the base. [206] It is *svabhavikakaya* because it is the essence of all phenomena of *samsara* and *nirvana*. It is total manifestation because it is unceasing self-radiance. It is *rigpa* because it abides as the perfect awareness which is the opposite of ignorance and inanimate matter. It is wisdom because it is the state of *rigpa* and because it abides primordially and does not arise momentarily. It is the All-Creator because everything arises and manifests from it. It is the base because all things of *samsara* and *nirvana* appear from it. It is the ancestor of all buddhas because all the countless buddhas of the *rupakaya* originate and arise from the understanding of it. It is luminosity because its essence is immaculate and because it is the unceasing total self-radiance of wisdom. It is the unchanging light of primordial enlightenment because it is higher than anything and *rigpa* is inherent. [207] It is *Samantabhadra* because everything is the same flavor of total non-duality, in which the various qualities that appear cannot be separated from the essence. It is youth because it does not have old age. It is vase-body because it is the Source within which the five *kayas* manifest. These are synonyms for the word 'base'. Depending upon whether one recognizes or does not recognize the principles of the base and its unfolding self-manifestations, one perceives the development of the separation of *samsara* and *nirvana*. About this topic the *Dochu* says:

Here is the explanation of self-originated *rolpa* energy.  
The great miracle of self-originated wisdom beyond causes  
- this marvelous unborn wisdom, this *rolpa* energy which

functions beyond restraints - is like space, effortlessly beyond struggle and practice. [208]

### Self-Originated Wisdom from the Base

The second subdivision is the discourse on how the base self-arises as the manifestation-base of the three kayas and self-originated wisdom from this dimension (of the self-perfected base).

**(Q44-3,4) "The energies instantly self-originate from ignorance which does not conceive anything."**

This state beyond all concepts **does not conceive anything** to accept or reject. In this realm of primordial basic space described with the name 'total **ignorance**', the *tsal* energy of *rigpa* moves because of life-sustaining prana energy and its four secondary branches<sup>122</sup>. In the same way that the luminosity of light inside a crystal **instantly** manifests outside when hit by sun rays, all the *rolpa* energies of the kayas and wisdoms of the totally self-perfected manifestation-base self-originate and manifest outside without ever moving outside the primordial base of total purity, and without interruption of the inner luminosity of the youthful vase. These energies arise in eight ways: six ways of manifesting and two types of doors.<sup>123</sup> These *rolpa* energies of the manifestation-base are the liberation of the four conditions<sup>124</sup> when they are merely recognized to be self-manifestations of Samantabhadra. [209] These *rolpa* energies are the illusory process of the four conditions when sentient beings do not recognize the self-manifestations. The *Kuntu Zangpo Gongpa Zangthal Gyi Gyü* says.<sup>125</sup>

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<sup>122</sup> The four secondary branches of prana energy are upward-moving, pervading, fire-accompanying and downwards-moving.

<sup>123</sup> I cannot identify these six ways of manifesting and two types of doors.

<sup>124</sup> The four conditions are the causal, controlling, objective and accompanying conditions.

<sup>125</sup> This is a terma of Rigdzin Gödem (1337-1408).

My state is naturally clear light whose manifestations of total primordial purity do not fall into any limitations or partialities. It is like a vase-body which is not agitated by external *thugje* energy. It has clarity like a rainbow in the sky with five distinct colors of light. The aspect of clarity is unceasing. There is no producer of the clarity.

But why do both *samsara* and *nirvana* exist? The base primordially exists in the realm of the uninterrupted (non-duality of) space and *rigpa*. The base can be explained with the example of oil in a sesame seed.<sup>126</sup> Naturally high capacity and naturally low capacity are the two (types of capacity). Those with naturally high capacity understand that the shape which appears in a mirror is their own shape. [210] Those with naturally low capacity do not understand that the reflection is their own shape. Confused, they think, 'What is over there?'

When the 'prana energy of wisdom' moves *rigpa* even a hair from between the eyes<sup>127</sup> and manifests its radiance outside from the base, there is liberation with the higher form of the four conditions. The causal condition is the concrete natural state. The controlling condition is the wisdom of one's *rigpa*. The objective condition is the recognition of self-manifestation. The accompanying condition is simultaneity. (Through these four conditions there is) enlightenment comprising the assembly of forty-two sambhogakaya (manifestations)<sup>128</sup>. When the four devils naturally manifest, (they are conquered:) one conquers the devil of spiritual pride because self-

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<sup>126</sup> Sesame oil permeates a sesame seed. The base permeates its infinite, unceasing manifestations of energy.

<sup>127</sup> My guess is that this means that *rigpa* self-manifests its wisdom-energy according to the circumstances.

<sup>128</sup> The forty-two peaceful sambhogakaya manifestations are Samantabhadra, Samantabhadri, five male buddhas, five female buddhas, eight male bodhisattvas, eight female bodhisattvas, six munis, four male gate keepers and four female gate keepers.

manifestation is recognized; one conquers the devil of the aggregates because wisdom dominates one's body; one conquers the devil of the emotions because the body of wisdom is beyond emotions; [211] one conquers the devil of the lord of death because the body of wisdom is beyond birth and death. (When these four devils are conquered there is) nirvana. There is complete nirvana when (everything is) integrated in the secret precious dimension of self-perfected sambhogakaya. This is the principle of enlightenment from the base of the primordial buddha, Samantabhadra.

Those with naturally low capacity are sentient beings of the six lokas. When they do not recognize self-manifestation to be like a shape appearing in a mirror, they are like small children who look in a mirror but do not recognize their own shape, and instead think that it is the shape of someone else. When space, kayas and *rigpa* are seen to be experiences of something else, space is mistaken as an object, kayas are mistaken as bodies, and *rigpa* is mistaken as mind. The controlling condition is the perception of something other. The objective condition is the non-understanding of illusory appearances. [212] The accompanying immediate condition is the illusory appearances. Then the four devils manifest. Because self-manifestations are not recognized, there is the devil of spiritual pride. Because the aggregates are accepted, there is the devil of the aggregates. Because emotions exist in the aggregates, there is the devil of the emotions. Because birth and death exist for the aggregates, there is the devil of the lord of death.

Because sentient beings do not recognize self-manifestation and are attached to fantasies of concrete reality, everything appears to be the phenomena of impure samsara. But really, from the very moment of appearance, there does not exist the tiniest bit of an impure characteristic within the *rolpa* energy which unceasingly manifests the appearances of the three kayas: dharmakaya as the

empty essence of the self-originated wisdom of *rigpa*, sambhogakaya as the clear nature, and nirmanakaya as the *thugje* energy aspect of *rigpa*. The *Dochu* says:

From ignorance which does not conceive anything concrete, [213] the beginningless marvel instantly manifests the *rolpa* energies of self-originated wisdom beyond causes.

### **Illusions from the Base**

The third subdivision is the discourse on how the base manifests as the illusion-base when sentient beings do not recognize that the base manifests everywhere.

**(Q45) "These (*rolpa* energies) are the ordinary paths of all (beings). (Presence) abides as the essence of all beings. When an immature person is conditioned by illusions, it is as if medicine itself needs to find a doctor (to prescribe the medicine)."**

**These *rolpa* energies of the self-perfected manifestation-base which arise from the realm of the total primordially pure base of self-originated wisdom are the ordinary characteristic paths of all buddhas and sentient beings who (try to) travel to the level of unfabricated supreme wisdom. How is this so? Pure Perfect Presence, the Source, primordially abides as the essence of all beings. There does not exist the acquisition of some enlightenment which is other than the simple recognition of the manifestation-base which arises from the *tsal* energy of Presence. Thus the primordial *rigpa*-base is enlightenment as the essence of the three kayas. But an ordinary immature person is obscured and conditioned by both the cause of co-emergent ignorance and the condition of discriminating ignorance about what arises as the *rolpa* energy of the kayas and wisdoms of the manifestation-base, the *tsal* energy of *rigpa*. [214] In the same way that someone with the yellow eye disease sees the aspect of yellow in a white conch**

shell without the real existence of this illusion, beings experience the suffering of the six lokas when overpowered by the appearances of and attachment to **illusions**. The *Gyutrul* says:

How marvelous! One's concepts and karma emanate from the Blissful Source.

And the *Dzogpa Chenpo Chönyi Rangdrol* says:

When, in a dream or illusion, one perceives that one is surrounded by a herd of wild elephants, fear arises because the elephants are considered to be something other than one's (own energy). But, because nothing exists outside or inside at this time, when the essence is recognized, fear and aversion liberate in their own conditions. [215] Similarly, when an unwise person considers that non-duality is duality, he takes duality seriously and is deceived in samsara.

For these reasons an example is explained. **It is as if perfect medicine itself** which naturally cures diseases needs to **find a learned doctor** who knows how to apply the antidote for the disease. In the same way, when one is conditioned and does not recognize that Pure Perfect Presence - the state of primordial enlightenment - is already naturally perfected in sentient beings, it seems necessary to receive clarification from a spiritual friend. Thus there is the advice to depend upon a guru with qualifications. The *Dochu* says:

Pure Perfect Presence is the same in all beings of the six lokas. Knowledgeable Presence is the path which travels on the level of the real condition. Because Presence is the path of all beings of the six lokas, when immature mind is uncertain, ignorant, conditioned, deceived and confused,

one's Presence, (which is the real) medicine, tries to find a guru, (who is like a) doctor (who prescribes medicine).<sup>129</sup>

The *Tingdzog* says:

A perfect guru with ten types of learning teaches the very secret meaning. The guru is flexible, is disciplined, has supreme compassion, is not exhausted even by questions about phenomena in samsara, possesses the wealth of the sacred treasures, is expert in teaching, and detects fear like a lion. One sincerely and respectfully beseeches such a teacher.

When one depends upon the teacher as the supreme medicine, one cures all the conceptual illusory diseases of samsara with six good medicines. The *Macha Jingnol* says:

Dharmakaya recognizes the base and transcends the diseases of karmic tendencies. [217] The diseases of karmic tendencies manifest from the dimension of conceptual mind. The king of healing doctors cures with six good medicines. The disease of samsaric ignorance is cured by *rigpa* nirvana. The disease of concepts and the five poisons is cured by the great nectar of wisdom phenomena. The disease of the great swamp of suffering is cured by the wisdom of total bliss. The disease of black-like stupidity is cured by flame-like prajña which is not disturbed by wind. The disease of glue-like karmic tendencies is cured by the crystal-like absence of self-nature. The disease of the thorn-like affliction of coarse and subtle concepts is cured by the ocean-like non-movement of absolute equality.

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<sup>129</sup> The commentator did not include the final line in the quotation: 'Not understanding that one's Presence is enlightenment, one searches elsewhere.'



## Base Which Is Praised

The fourth subdivision is the discourse on the base which is praised when understood to abide everywhere.

**(Q46-1,2) "These (appearances which arise as) total bliss in the dimensions of understanding are completely pure worlds."**

The base of the self-originated wisdom of Presence Itself abides in the essence of primordial enlightenment. Profound prajña, opened by the upadeshas of the sacred guru, **understands** that the self-originated wisdom of Presence Itself is the essence of primordial enlightenment. [218] When one understands, all appearances arise as the *rolpa* energy of the real condition and all **dimensions** arise as the essence of unchanging **total bliss**, beyond the existence of even the name 'suffering'. All **these** appearances of the animate and inanimate universe are experienced as the **completely pure worlds** of the buddha realms. The practitioner with that experience lives in the knowledge of enlightenment - the world of total purity, even though the practitioner appears to have a body like a human or worldly god. The *Dochu* says:

Anyone at all in the retinue of me, Samantabhadra Vajra(sattva), understands that Presence Itself is enlightenment. [219] The completely pure world is the knowledge and understanding of the total bliss of Presence Itself in the dimension of *rigpa*.

## Base of Dimensions

The fifth subdivision is the discourse on how the base establishes the objects of sentient beings or the buddha fields of buddhas, depending upon whether the five lights which manifest from the base are recognized or not recognized.

**(Q46-3,4) "When the lights of the cardinal directions unify (in one's heart), one realizes (that sacred dimensions pervade the**

**four) cardinal directions, (eight) intermediate directions, zenith and nadir."**

**Regarding this** outer luminosity of the manifestation-base which arises from the base, as explained above, there are eight topics: six ways of arising and two types of doors. One may see aspects of **cardinal directions**, intermediate directions, zenith and nadir when light arises and one recognizes the way of arising in which infinite aspects of rainbow **light thighs**, like unfolding silk, penetrate and **unite** in one's heart. Immediately one concretely **realizes** liberation in this state, because the sacred dimensions of the five buddha families illuminate and pervade all realms in the **four** cardinal directions, eight **intermediate** directions, **zenith and nadir**. When self-manifestations are not recognized and one is attached to fantasies of concrete reality, there arise infinite objective appearances of impure samsaric manifestations of the six realms of beings. [220] But when one does not maintain fantasies of the concrete reality about anything which manifests in the animate and inanimate universe, the space-base is experienced as the *rol-tsal* energy of total bliss and everything self-liberates as it arises, beyond preferences. In this way the whole universe arises as the unique, pure *rol-tsal* energy of Presence. The *Dochu* says:

For anyone who knows and understands this, all phenomena are united in the lights of *rigpa*. Thus sentient beings and gods in the universe of the four cardinal directions, eight intermediate directions, zenith and nadir are realized to be Presence Itself.

### **Base as Five Families**

The sixth subdivision is the discourse on how the base manifests the objects of sentient beings or the buddhas of the five families, depending upon whether the attributes of families and colors are recognized or not recognized.

**(Q47-1,2) "From different colors of the rainbow, specific families manifest clearly."**

In the same way that **different colors of the rainbow** arise like kayas from the one kaya inside the rainbow *thigle*, when various appearances are recognized to be self-manifestations, there are individual **clear manifestations** in the pure sacred dimensions, such as body colors and symbolic attributes which correspond to **specific families**, like the family with ratna qualities and the family with vajra Mind. [221] When self-manifestations are not recognized, one is attached to and maintains the truth of definitive concrete existence, which appears as the aggregates, constituents and sense bases of sentient beings encompassed by the five paths of beings<sup>130</sup>. When these beings recognize the manifestations of the one base beyond differentiation, the world of total purity manifests. When they do not recognize, the world of impurity manifests. The *Dochu* says:

Although the five families, with different colors, and sentient beings, with five different aggregates, appear with the specific features of the five families and the (eight) consciousnesses (of sentient beings), nothing ever moves even the smallest distance from Presence Itself. [222]

### **Base as Lantern**

The seventh subdivision is the discourse on how the base is the chief lantern which arises from the primordial dimension.

**(Q47-3,4) "Similarly, (compounded) moving parts are the (uncompounded) immovable (base). The five elements are the highest deities."**

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<sup>130</sup> The five paths of beings are gods, humans, animals, pretas and denizens of hell. The higher asuras are categorized as gods. The lower asuras are categorized as animals.

For the reasons explained previously, all pure and impure appearances, arising as the lantern of the manifestation-base, are not something other than the *tsal* energy of the self-originated wisdom of Presence Itself. **Similarly**, all things which exist as **parts** of the compounded **movement** of the outer world, such as earth, water, fire, air and space, are the un compounded state of the **immovable** space-base. Thus **the five elements are the highest deities**. These elements are the precise base and natural state from which appearances manifest. A previously quoted text (the *Dochu*) says:

Nothing ever moves even the slightest distance from Presence Itself. The five elements are the highest deities because they manifest total self-originated wisdom. [223]

### Summary of the *Thigle* of Samantabhadra

Sixteen quatrains (Q32-47) explain that the self-originated wisdom of *rigpa* knows the precise natural state of the real condition, which is said to be the *thigle* of great self-arising wisdom<sup>131</sup>. A previously quoted text says:

The real condition is beyond all concepts of renunciation, interruption, application and struggle. When followers of lower vehicles understand that there is no sectarian view to accept or reject about the real condition, wisdom self-arises and is far superior to the preferences of the eight vehicles of struggle.

The *Drelong* says:

The wisdom of the clear light of *rigpa*, possessing this knowledge, is primordially and clearly liberated from renunciation, interruption, training and struggle. Supreme

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<sup>131</sup> There seems to be confusion about the name of the fifth *thigle*: wisdom or Samantabhadra. The explanation of this *thigle* emphasizes how different types of *thugje* energy manifest from the primordial source.

knowledge beyond limitations is the *thigle* of self-arising total wisdom. [224]

The chapter which discusses *thugje* energy explains five categories of *thugje* energy: *thugje* energy which emanates absolute equality, *thugje* energy which reveals deviations and obstacles, *thugje* energy of illusory wisdom, *thugje* energy of the marvelous essence, and *thugje* energy of sacred actions.

The first category is *thugje* energy which emanates absolute equality. It has six subdivisions: the *thugje* energy of impartial equality (Q32), the explanation that the state is the birthplace of everything (Q33), the explanation that the state is beyond struggle (Q34-1,2), the way in which those who use method and prajña understand illusion (Q34-3,4), the way of emanating unspecified emanations (Q35-1,2), and the way beings confuse themselves (Q35-3,4). In order, each of the first two subdivisions is explained with a set of four lines and each of the other four subdivisions is explained with two lines.

The *thugje* energy which reveals deviations and obstacles [225] has three subdivisions: outer deviations (Q36), inner deviations (Q37), and not controlling the phenomena of cause and effect (Q38). These three topics are each explained with one set of four lines.

The *thugje* energy of illusory wisdom is understood to have two types: the way *thugje* energy arises (Q39, Q40) and the principle of self-originated self-perfection (Q41, Q42). Each of these two topics is explained with two sets of four lines.

The *thugje* energy of the marvelous essence has two subdivisions: the real condition which cannot be pointed out (Q43) and the instructions on the four profound topics (Q44). Each of these two topics is explained with one set of four lines.

(The *thugje* energy of) sacred actions has four subdivisions: how the great pure path is all-pervading, how one is confused and conditioned when this is not understood, how one is manifest buddha when one understands, and how enlightenment has perfect qualities. In order, the first subdivision has two lines (Q45-1,2), the second subdivision has one line (Q45-3), the third subdivision

has three lines (Q45-4, Q46-1,2) and the fourth subdivision has six lines (Q46-3,4, Q47). [226]

The *Kadrel* says:

The topic of *thugje* energy is explained with five types: emanations of *thugje* energy of absolute equality, *thugje* energy which explains deviations and obstacles, *thugje* energy of illusory wisdom, *thugje* energy of the marvelous essence, and *thugje* energy of sacred actions.

Emanations of absolute equality has six types: *thugje* energy of impartial equality (Q32), the impartial birthplace of everything (Q33), the state beyond struggle (Q34-1,2), understanding illusions through prajña and method (Q34-3,4), emanation of unspecified emanations (Q35-1,2), and self-made obstacles of beings (Q35-3,4). Each of the first two types is explained with one set of four lines. Each (of types three through six) is explained with two lines.

Deviations and obstacles has three types: external deviations (Q36), internal deviations (Q37), and not controlling cause and effect (Q38). Each of these three types is explained with one set of four lines. [227]

Illusory wisdom has two types: concurrent arising of *thugje* energy when understood (Q39, Q40) and self-originated self-perfection (Q41, Q42). Each of these two types is explained with two sets of four lines.

Marvelous essence has two types: the real condition which cannot be pointed out (Q43) and the instructions on the four profound topics (Q44). Each of these two types is explained with one set of four lines.

Sacred activities has four types: the all-pervading total path of purity (Q45-1,2), the confusion of beings when conditioned by misunderstanding (Q45-3), manifest enlightenment when this is understood (Q45-4, Q46-1,2), and the perfect qualities of sacred actions of enlightenment (Q46-3,4, Q47). These four types are explained

respectively with two lines, one line, three lines and six lines.

These (categories of *thugje* energy) are related to the *thigle* of Samantabhadra.

### **Base as the All-Pervading Condition**

The eighth subdivision is the discourse on how the base is the all-pervading natural state, and not some phenomenon which depends upon the conventional designations in the three times.

**(Q48) "The conventional designations of past, future and present (times) do not exist. These are merely labels, because actually nothing arises or ceases. This (wisdom of the Source) unifies the three times."**

In the self-originated uncompounded wisdom of the all-pervasive space-base explained previously, [228] the three times distinguished by **conventional designations do not exist**. Rather, earlier **past** time is uninterrupted, later **future** time is unborn, and the **present** time does not exist as anything. There do **not exist** compounded phenomena which **arise and cease**, with dependence upon earlier and later times. Thus these words **are merely labels**, because there is no phenomenon which exists in the base which gradually arises at some later time or suddenly ceases from some earlier time. When that is understood, **this** self-originated wisdom of the Source **unifies the three times**, and one lives in the authentic essence of the natural state. The *Dochu* says:

These three labels - earlier in the past, now in the present, and later in the future - are not three (different things), but are merely designations for 'before' and 'after'. There is no present, because nothing arose earlier and ceased later. [229] This state which does not arise or cease in the three times unifies the three times, because there is no earlier and later.

## Base beyond Causes and Conditions

The ninth subdivision is the discourse on how the base is self-established within the all-creating real condition beyond causes and conditions because the state of samsara and nirvana which manifests as self-originated wisdom primordially arises and is primordially liberated.

**(Q49) "Because (all phenomena) are equal, there is no gradual creation (of a mandala). Because everything is the one (Presence), dedication (to guests) in the ten directions is transcended. Because consecrated ornaments of offerings occur naturally, there is nothing to distribute."**

All phenomena which appear in samsara or nirvana arise as uninterrupted *tsal* energy from the dimension of the self-originated source, beyond dependence upon causes and conditions. From the very moment of arising, phenomena are already liberated and do not exist other than as empty forms which appear, although nothing, and are totally rootless and baseless. Phenomena are already liberated in the dimension of the equality of the real condition which never falls into any limitations, such as samsara, nirvana, good and evil. **Because (all phenomena) are equal**, these appearances of the aspects of the outer and inner universe are the mandala of the Body, Voice and Mind of All-Creating Pure Perfect Presence. **There is no** dependence upon the struggles and practices of lower vehicles, such as the **gradual creation** of a mandala whose style corresponds to some type of goal. [230] **Because** everything which appears arises from the *tsal* energy of *rigpa*, everything, such as the offering, the recipient of the offering, and so forth, is naturally indivisible from the **one** Pure Perfect Presence, *rigpa*. Thus there is **transcendence of dedication**, generosity and oblations to guests of samsara and nirvana encompassed by the **ten directions** and three times. These unceasing appearances of the objects of the six sense consciousnesses do not depend upon effort and struggle to **consecrate** substances and **ornaments of ganapujas**, such as



costly offerings, the five sense pleasures, and so forth, because everything **is** already created and consecrated in the dimension of Pure Perfect Presence, *rigpa*, as the primordial **essence** of ganapuja ornaments and substances. And there is now **no** dependence upon the gradual **distribution** of something in the present, past or future. The *Dochu* says:

The three aspects - offerings, wisdoms and guests - are not gradually created, because earlier and later are equal. [231] Based upon the reasoning that everything is entirely the one (Presence), dedication is transcended because offerings and buddhas are one. The ornamental offerings are the five sense pleasures which are naturally consecrated, beyond creating. There is no distribution because (offerings) already occur naturally.

### **Base of Total Nectar**

The tenth subdivision is the discourse on how the base of total nectar is perfected as the base of liberation through the mere recognition that the base of pure self-manifestation is self-manifesting.

**(Q50-1,2) "Because (the base) is self-perfected, there is no (need for) intention. Primordially pure, (the universe) is (wisdom) nectar."**

For all the reasons explained previously, the phenomena of goals are ultimately nothing other than the mere recognition of the self-originated wisdom of *rigpa*. **Because** the base is primordially and naturally **self-perfected**, **there is no (need for) intention** which depends upon hopes and efforts directed toward total enlightenment, the fruit of the two accumulations. The nectar of unborn self-originated wisdom has primordially captured the devil of dualistic concepts. **Because** the universe is **primordially pure** as the essence of total nectar, there **is** no empowering **nectar** other than this. [232] The *Dochu* says:

The nectar of the primordially accomplished state of the self-originated primordial Source conquers the sufferings of efforts.

Similarly, the realm of the unfabricated natural state of Presence Itself is spontaneously and naturally complete, without dependence upon the struggles, efforts and practices of any of the paths of the lower vehicles. The *Bangdzö Trul De* says:

Relaxation in the unfabricated natural state embodies the struggles and achievements of the lower vehicles. The enlightenments of the lower vehicles are perfected in that natural state. All prayers with proper intentions are perfected in that state. All the remorse of confessing mistakes is perfected. Outer and inner offerings to honor superior beings are perfected. All keeping and breaking of vows, morality and samayas are perfected. [233] Mandala entry, initiations and siddhis are perfected. The levels of enlightenment and the six paramitas are perfected. The four types of ultimate sacred activities to benefit beings are perfected. The four types of immeasurables which benefit sentient beings are perfected. Circumambulations and prostrations of the body are perfected. Mantra recitations, songs and hymns of the voice are perfected. Contemplations, symbols and mandalas of the mind are perfected.

### **Base beyond Duality**

The eleventh subdivision is the discourse on how, in the moment of manifestation, the base is not some dualistic condition, such as sense organs and objects.

**(Q50-3,4) "There is no focus (of mind upon) the intention (to cultivate) a higher (contemplation) using specific (manifestations of) the twelve sense bases."**

Because everything is primordially pure, it is not necessary to purify any dualistic impurity other than through simple recognition that all phenomena are self-manifestations. All the **specific** manifestations of the **twelve** sense bases, which produce and **develop** appearances due to the contact between and **union** of the senses and their objects, are primordially pure as the essence of the one Pure Perfect Presence, beyond the existence of the separation of object and subject. [234] Thus there is now **no** dependence upon efforts to **focus** mind on the essence of a pure deity **with the intention (to cultivate) a higher** contemplation in order to purify the conceptual characteristics of dualism.

**(Q51-1,2) "The various (phenomena) perceived as sense pleasures by mind's judgments are (already) consecrated."**

Everything, from the experience (of the meeting of) eye, visual consciousness and color-form up to what is encompassed by **the judgments** and analyses of **mind** about phenomena, with their general and specific characteristics, are occurrences of **sense pleasures** which arise from the self-*tsal* energy of self-originated wisdom. Because there is non-dual offering without the dualistic engagement of attachment and aversion, there is no confession of misdeeds. Because everything which arises and is **seen** anywhere is a self-manifesting ornament, all these various outer and inner phenomena which appear are already **consecrated** in the indivisible essence of the three secret states<sup>132</sup> of self-originated Samantabhadra, the primordial All-Creating Teacher of dharmakaya. Thus there is nothing else to consecrate, such as deity paintings, and so forth. [235] The *Khyungchen* says:

It is not necessary to apply offerings, hymns, invocations, symbols, mantras and mudras. Because these (activities) produce illusory reflections, no fruit is obtained when one perceives (only) the leaves (of the plant). The path of the goal of complete liberation does not abide in illusory

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<sup>132</sup> The three secret states are primordial Body, Voice and Mind.

mudras and metal castings. When one discovers the pure universal path of complete liberation, seeing, hearing, and so forth, are the essence of mudras.

About the meaning of the twelfth discourse, presented above, the *Dochu* says:

Because the great assembly<sup>133</sup> which abides primordially and naturally [ 236] is primordially self-perfected, there is no intention, and (the assembly) is the nectar of primordially purified dualism. The six sense organs offer to the six sense consciousnesses. There is no focus of awareness and no empowering energy with the intention (to produce) a higher pure contemplation using specific (manifestations of) the individual twelve (bases) of the sense consciousnesses.

And the *Dochu* says:

The universe of intended offerings assembled by mind are the sense pleasures, which are consecrated when perceived by the sense organs.

### **Base of Bliss**

The twelfth subdivision is the discourse on how the base embraces the blissful dimension of the one total dharmakaya contemplation when there is instant liberation through recognition that the self-manifesting base self-manifests.

**(Q51-3,4) "These experiences of the siddhis (of sense pleasures) are the perfection of natural contemplation."**

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<sup>133</sup> The great assembly is considered to be the perfect ritual to celebrate enlightenment: assembled and imagined offerings are given to invited guests. Our text understands the great assembly to be precisely the sense experiences of the practitioner rather than some intentional creation.

**Because** all *rolpa* energy of the manifestation-base is known and **experienced** as self-manifestation, in the moment of experiencing there is the actualization of primordial arrival, without travel, on the indivisible level of Samantabhadra, the supreme **siddhi**. There is no realization of some siddhi higher than this. **These** (siddhis) are the ultimate goal of dzogchen. Because no phenomenon ever moves away from this state, all phenomena are **perfected** and integrated in the absolute equality of the dimension of the one great **natural contemplation**. [237] The *Dochu* says:

That which the sense organs experience as offerings are the siddhis of the five luminous sense pleasures. Natural contemplation (of sense experience) is the perfection of the two accumulations - causes and wisdoms.

### **Universal Path of Relaxation**

The ninth subdivision is the discourse on the universal path of relaxation in unfabricated just-that-ness, which is not realized on the paths of other vehicles. It has five subdivisions:

- 1) the discourse on the way in which this base is established as the great samaya of the three kayas, beyond union and separation, because the base already pervades all sentient beings (p174);
- 2) the discourse on the way in which the base appears through the shifting movements of methods and communications of the sacred guru (p174);
- 3) the discourse on the way in which the base abides immediately in the realm of total self-perfection when the three gates abide freely, beyond effort (p175); [238]
- 4) the discourse on the advice to self-liberate all conduct, beyond desires (p177);
- 5) and the discourse which explains the impossibility of (arriving at) a time of realization through struggle with cause and effect when one does not understand the primordial accomplishment of the three kayas (p178).

## Three Kayas beyond Union and Separation

The first subdivision is the discourse on the way in which this base is established as the great samaya of the three kayas, beyond union and separation, because the base already pervades all sentient beings.

**(Q52-1,2) "There is union (of object and subject) when (the base) is apprehended for (even) an instant. There is samaya because (wisdom) is (the essence of) joy."**

The natural state of the three kayas, the wisdom of the primordial base of dharmakaya, is beyond union and separation. When one **apprehends for (even) an instant** and understands with total prajña that this natural state primordially pervades and abides in all sentient beings in the same way that heat abides in fire, then one is liberated in essenceless self-manifestation. The non-dual **union** of object and subject **is** the upadesha of pure union which is the blissful flavor of everything in the one moment. The wisdom which understands this is not produced through causes and conditions. **Because** wisdom is self-originated and uncompounded, it **is** the essence of total **joy** which transcends all sufferings of change. [239] Because this (wisdom union) is never violated for even an instant, it is called the 'great **samaya**', and it transcends the violations of lower vehicles. The *Dochu* says:

Here is the upadesha about pure union. The apprehension of the non-dual instantaneous real condition is the great union of non-duality. Pure total bliss beyond causes and conditions is the unborn samaya.

## Movements of Methods and Communications

The second subdivision is the discourse on the way in which the base appears through the shifting movements of methods and communications of the sacred guru.

**(Q52-3,4) "The shifting movements of method give the (offering of) non-dual union."**

Great prajña is the highest **method** to precisely understand the natural state of self-originated wisdom. Following **the shifting movements** of the body and the words of voice of the qualified sacred guru, (the practitioner) understands that the essence of all phenomena is **non-dual** with total wisdom. [240] Long ago Shrisingha pointed his finger at the sky while giving the upadesha of direct introduction to the teacher named 'Second Buddha'<sup>134</sup>. This understanding of non-duality and the **union** of mind with the unborn state of the real condition gives the offering of non-dual Pure Perfect Presence, the secret offering beyond concreteness. The *Dochu* says:

After actualizing knowledge of the dimension of prajña, one moves with the movements of methods. All phenomena are unborn and unified in a non-dual way. This (understanding) gives the offering of the unborn state.

### **Three Gates beyond Effort**

The third subdivision is the discourse on the way in which the base abides immediately in the realm of total self-perfection when the three gates abide freely, beyond effort.

**(Q53) "The sacrificial offering has (already) been given when one does not grasp (at anything). (Sacred) activities are (already completed), beyond actions. When non-conceptual wisdom eliminates demons, the mantra of natural contemplation is beyond vocalization."**

Because atiyoga practitioners are beyond desire and attachment, they do **not grasp** at any phenomenon in the universe. Not grasping at anything is the great universal gift. For this reason, the **sacrificial offering** has already been given to the guests

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<sup>134</sup> Second Buddha is a name for Guru Padmasambhava.

of samsara and nirvana, without dependence upon the struggles of lower vehicles. [241] Similarly, (everything is) already complete in a self-perfected way, **beyond** struggle with any (special) **actions** of the body, such as the adoption of mudras and postures with the hands and legs, the construction of mandalas, the building of fireplaces<sup>135</sup> (for offerings) with the four actions<sup>136</sup>, and so forth. Because there is no achievement from (special) **activities**, there are no actions of the body to perform. Similarly, **when non-conceptual wisdom** of Mind **eliminates** the devil of dualistic concepts, the king of **demons**, one abides in the realm of the absolute equality of dharmakaya. All emanation and re-absorption of mind's contemplations, such as the meditation of a deity, and so forth, are already completed. There is **natural contemplation** in the inexpressible realm in which all sounds are understood to be mantras, **beyond vocalization**. Unimaginable powers and blessings are already primordially received without the verbal action of reciting **mantras**. [242] The *Mutig Trengwa* says:

Those who want to actualize mahamudra offer the sprinkled water of the rain and liquids in the mandala of all three thousand world systems. The intentions of beings on their path is the great vehicle. Their footprints are the forms of powdered colors. The desire to walk is the dancing movement. Movements of the arms and legs are the mudras. Spoken words are the sounds of mantra. Concepts are the development stage. Movements of mind are the offerings. The appearances of forms are the bodies of deities. Making loud sounds is the sacred music.

The *Dochu* says:

The gift of the whole universe, with no grasping by mind, is the sacrificial offering beyond object and subject.

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<sup>135</sup> Many spiritual vehicles give importance to the burning and offering of certain substances in special fireplaces.

<sup>136</sup> The four sacred actions are pacification, expansion, empowerment and subjugation.



Followers of this dzogchen path beyond struggle and achievement have non-conceptual wisdom, the supreme retreat, which eliminates one's concepts, the supreme demon. The supreme sacred activity of non-action is the mantra of natural contemplation, beyond vocalization.

### Self-Liberation beyond Desires

The fourth subdivision is the discourse on the advice to self-liberate all conduct, beyond desires.

**(Q54) "Honoring gurus, generosity, and all similar meritorious acts become the greatest fetters if performed without the power of non-attachment and non-movement."**

Offering praise with various articles to **honor** the three jewels and the **gurus** of the three worlds, who are superior to all objects of worship, (is a meritorious act). **And** a wealth of merits arises from the **generosity** of giving gifts of wealth and dharma to beings. **And** a wealth of **similar merits** arises from morality. And a wealth of merits arises from meditation. But **all** of these merits again and again **become the biggest fetters** if there is no liberation from the tight knots of hope, fear, struggle and achievement, and **if** actions, such as making offerings with the movement of dualistic concepts and desirous attachment to objects, are **performed without the power of prajña's non-attachment** to anything and without the power of **non-movement** from the realm experienced in contemplation. [244] Thus non-attachment is the advice for becoming an expert in the key point of self-liberation. The *Rübal Tsagyü* says:

If honoring, offering, and so forth, are not completed with a vajra mind, they become shackles because of one's big pride, and there is no liberation.

The *Dochu* says:

Dzogchen sacred activities are beyond effort. If honoring the gurus and the three jewels, giving generously, and similar meritorious (actions) which yearn for the two accumulations are performed without the power of the contemplation of non-attachment and non-movement, they become the biggest shackles, because one honors and gives with attachment to objects and with unstable contemplation. [245] Specifically, I teach that these (activities) are deviations from (sacred) activities.

### **Non-Realization through Cause and Effect**

The fifth subdivision is the discourse which explains the impossibility of (arriving at) a time of realization through struggle with cause and effect when one does not understand the primordial accomplishment of the three kayas.

**(Q55) "Therefore, this *lung* teaching (transmits) the suchness (of the natural state). If one applies (efforts) for this (effortless state, these efforts) become obstacles. Through conceptualizing the (effortless) state, one does not realize some real condition (superior to the primordial unchanging real condition)."**

All phenomena are already self-perfected as the essence of the three kayas, *rigpa*. When one does not understand that there is nothing to search for, the efforts to struggle and practice become shackles. **Thus this *lung* teaching** teaches the principle of the effortless primordial self-perfection of all phenomena of the path and fruit. This is the unmistakable teaching of the **suchness** of the natural state. When one does not understand or have confidence in this principle and then one **applies** efforts to achieve **that** effortless state with one's mind which attached to hope, fear, struggle and practice, again and again these efforts **become obstacles**, so that one does not experience the unfabricated natural state. These efforts merely replace an earlier idea with a later idea. The example is that both white and black clouds can equally cover the

sky. [246] However, the real condition is already effortlessly primordially self-perfected. If, instead of abiding **in** the essence of **this** unchanging real condition, one struggles to achieve **this** self-originated wisdom of the real condition by maintaining **conceptual** objects, one will **not** freshly **realize** some **real condition** which is higher than **that** (unchanging real condition). About this principle the *Dochu* says:

Efforts (to experience the real condition) become shackles. Therefore, this *lung* teaching about the total perfection of everything explains that the debilitating disease of applying efforts for the effortless state is an obstacle. When one conceptualizes the (effortless state), one never realizes (some other) real condition in the real condition.

**Thus he spoke.**

### **Brief Summary of the *Thigle* of Self-Perfection**

These verses<sup>137</sup> explain the (sixth of the six *thigles*) - the *thigle* of self-perfection. All aspects of samsara and nirvana which appear are the self-arising *rolpa* energy of the self-originated wisdom of the *rigpa*-base. Everything is already self-perfected in the realm of the total bliss of dharmadhatu. Everything is liberated from all concepts of renunciation, interruption, purification, transformation, struggle and practice. Thus this (sixth *thigle*) is called the *thigle* of self-perfection or the *thigle* of perfect self-abiding total bliss. [247] The *Drebui Long* says:

The illusory-like perfect ornaments of *rolpa* energy arise with the specific aspects of the self-perfected families<sup>138</sup>. Because these aspects are liberated from renunciation, interruption, purification, transformation, struggle and

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<sup>137</sup> Quatrains 48-55 (Q48, Q49, Q50, Q51, Q52, Q53, Q54 and Q55) explain the *thigle* of self-perfection.

<sup>138</sup> The five families are buddha, vajra, ratna, padma and karma.

practice, this (sixth *thigle* is named) the *thigle* of perfect self-abiding total bliss.

### Summary of the Six *Thigles* ,

Following is the (summarized) meaning of the six *thigles*. The *thigle* of the real condition (*thigle* #1 of 6) presents the unfabricated essence of the natural state of all phenomena, the real condition, Pure Perfect Presence. The *thigle* of space (*thigle* #2 of 6) is (based upon) the view that the Pure Perfect Presence of the real condition is the birthplace of all qualities. [248] The *thigle* of the total purity of space (*thigle* #3 of 6) is (based upon) the view that Presence is totally pure, beyond all concepts. These first three *thigles* explain the original condition, the object of knowledge.

The *thigle* of wisdom (*thigle* #4 of 6) is based on the recognition that self-luminous *rigpa* knows the real condition, without any other creator. This (fourth) *thigle* explains the essence of Presence Itself. The *thigle* of Samantabhadra (*thigle* #5 of 6) is based upon the view that wisdom is liberated from all partialities and limitations, like negation, affirmation, rejection, acceptance, and so forth. The *thigle* of self-perfection (*thigle* #6 of 6) is (based upon) the effortless self-perfection of all supreme qualities. These last two *thigles* explain the qualities of primordially non-dual space. The *Drebui Long* says:

Infinite qualities are perfected within the unfabricated state. This self-luminous state which knows the primordial purity of the infinite meaningful manifestations is liberated from partialities and limitations. [249] (The six *thigles*) are names for effortless primordial perfection. Three (*thigles*) explain the original condition. One (*thigle*) explains the essence. Two (*thigles*) explain the supreme qualities.

### Detailed Summary of the *Thigle* of Self-Perfection

In the section related to the base, this last *thigle* (of self-perfection) explains the three aspects of the universal base - the

universal base of the innate base, the universal base of true union, and the universal base of temporal characteristics.

The universal base of the innate base has eleven principles: beyond building a mandala (Q49-1), beyond gradual transformation (Q49-1), beyond offerings and generosity (Q49-2), beyond gathering accumulations (Q49-3,4), beyond offering prayers (Q50-1), beyond purification with nectar (Q50-2), beyond meditating a deity (Q50-3,4), beyond confession of mistakes (Q51-1), beyond distributing deity paintings (Q51-2), beyond attainment of siddhis (Q51-3), and the perfection of everything in absolute equality (Q51-4). The first two principles are both explained with the same line (Q49-1). [250] The next principle (beyond offerings and generosity) is explained with the next line (Q49-2). 'Beyond gathering accumulations' is explained with the next two lines (Q49-3,4). 'Beyond offering prayers' is explained with one line (Q50-1). 'Beyond purification with nectar' is explained with one line (Q50-2). 'Beyond meditating a deity' is explained with two lines (Q50-3,4). The next four principles (beyond confession of mistakes, beyond distributing deity paintings, beyond attainment of siddhis, and the perfection of everything in absolute equality) are explained with one line each (Q51).

The universal base of true union has three principles: the union of the three times with the real condition (Q48), the union of prajña with samaya (Q52-1,2), and the union of method with non-duality (Q52-3,4). The first principle is explained with the lines of the first quatrain (Q48). The next two principles (prajña and method) are explained with two lines each (Q52).

The universal base of temporal characteristics is explained with seven principles: beyond sacrificial offerings (Q53-1), [251] beyond performing sacred activities (Q53-2), beyond limited practice sessions (Q53-3), beyond reasons to recite mantras (Q53-4), the difference between recognizing and not recognizing with the view (Q54), the upadesha about *lung* understanding (Q55-1,2), and the unchanging real condition (Q55-3,4). The first four principles are explained with one line each. Then there are four lines for beyond performing sacred activities (Q54). Two lines explain the upadesha of *lung* understanding (Q55-1,2). And two

lines explain the unchanging base (Q55-3,4). Although the explanation of the unchanging base was presented in the section on *thugje* energy,<sup>139</sup> it is classified here. Some ways to relate lines of the quatrains with these various topic are not perfectly precise. Nevertheless, we can easily understand how the last eight lines (Q54 and Q55) are presented here. [252] The *Kadrel* says:

The universal base has three aspects: the universal base of the innate base, the universal base of pure union, and the universal base of temporal characteristics.

The (universal base of the) innate base has eleven aspects: beyond building a mandala, beyond gradual transformation, beyond offerings and gifts, beyond gathering accumulations, beyond offering prayers, beyond purification with nectar, beyond meditating a deity, beyond confession of misdeeds, beyond distribution of deity paintings, beyond attainment of siddhis, and the perfect absolute equality of everything. These ten are ornamental aspects. The first and second topics are explained with the same line (Q49-1). The third topic is explained with one line (Q49-2). The fourth topic is explained with two lines (Q49-3,4). Then the next topics are each explained with one line each (except for the topic, 'beyond meditating a deity'). [253]

The base of (true) union has three aspects: the union of the three times with the real condition, the union of prajña with samaya, and the union of method with non-duality. The original base of the real condition of the three times is explained above (Q48), before the explanation of the innate base. The next two unions, (prajña (Q52-1,2) and method (Q52-3,4)), are explained with two lines each, after the explanation of the eleven topics (of the innate base).

The universal base of (temporal) characteristics has seven aspects: beyond sacrificial offerings (Q53-1), beyond

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<sup>139</sup> The summary of the 5th *thigle*, the *thigle* of Samantabhadra, included a long explanation of *thugje* energy.

performing sacred activities (Q53-2), beyond limited practice sessions (Q53-3), beyond recitation of mantras (Q53-4), the distinction between embracing and not embracing the view (Q54), the upadesha of *lung* understanding (Q55-1,2), and the unchanging real condition (Q55-3,4). Each of the first four topics are explained with one line. The fifth topic is explained with four lines (Q54). (The sixth and seventh topics are explained with two lines each.) *Thugje* energy is classified in (the section on) the base.

(In this chapter,) fifty-six supremely secret, marvelous summaries explain very difficult topics. [254] The root text of all sutras and tantras is this chapter (thirty), the *Unfailing Victorious Banner*. It is the peak of all vehicles. It is the concluding explanation of the great nectar of all upadeshas. This chapter explains the sublime dimension which is very difficult to understand. I carefully wrote down the preceding supremely secret fundamental meanings of atiyoga as I have experienced them through the kindness of my sacred guru.

The purpose of the ten concise topics about the transcendence of cause and effect (chapters 21-30) is to explain that Presence Itself is like the essence of the space of the sky, beyond transition, change, confirmation and refutation. These words display the inner luminosity of the condensed meaning of the omniscient guru.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirtieth chapter, which explains *The Unfailing Victorious Banner, the Essence of Vajrasattva*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirtieth chapter, which explains *The Unfailing Victorious Banner, the Essence of Vajrasattva*.**

# Effortless Perfection

## Chapter 31 - *Six Vajra Verses*

Chapters thirty-one to forty explain effortless perfection, the third main topic in the explanation of the natural state. Chapter thirty-one<sup>140</sup> explains that All-Creating Presence Itself is self-perfected and uncreated in primordially pure space, beyond action. It has two subdivisions: the brief explanation (p184); and the extensive explanation (p185).

### Brief Explanation

The first subdivision is the brief explanation of uncreated self-perfection.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the essence of the All-Creator is self-perfected, complete and beyond action.**

The essence of Presence Itself, Sattvavajra, is like space, primordially beyond transformation and change. Because all the great qualities of Presence Itself are self-perfected, beyond increase or decrease, Presence Itself is beyond cause, effect, struggle and practice. After explaining that, **then the All-Creating King, Pure Perfect Presence, explained that the essence of the All-Creator**, Pure Perfect Presence, is the uncompounded essence of primordial emptiness, **beyond** any kind of **action** or struggle. He explained that all the various manifestations of the phenomena of samsara and nirvana arise

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<sup>140</sup> Chapter 31 is also a separate dzogchen *semde* text with different English titles, such as The Six Vajra Verses, The Six Diamond Verses, The Six Vajra Lines, The Cuckoo of *Rigpa* (Presence, Intuitive Knowing), The Cuckoo's Song of Gnosis, The Cuckoo's Cry of Awareness (the State of Presence), The Fortune Bringing Cuckoo of Non-dual Awareness, and The Awareness Cuckoo Scripture.



from the *tsal* energy of the All-Creator, and that these phenomena from the very moment of arising are never for even for a second something other than Pure Perfect Presence, the real Source. Thus phenomena are primordially **complete** in that state. Because the four aspects - view, meditation, behavior and goal - are already **self-perfected** without effort, it is not necessary to now apply struggle and effort. [256]

### Extensive Explanation

The second subdivision is the extensive explanation of uncreated self-perfection. It has four subdivisions:

- 1) the view of non-duality beyond concepts (p185);
- 2) meditation which is unfabricated and transcendent (p186);
- 3) behavior beyond efforts to accept and reject (p187);
- 4) and the goal of effortless self-perfection (p188).

### Non-Dual View

The first subdivision is the view of non-duality beyond concepts.

**(r) "Hey Mahasattva, listen! The essence of various phenomena is non-dual and transcends concepts of component parts."**

Because the **essence** of all these **various** manifestations of the **phenomena** of samsara and nirvana does not exist differently in the realm of suchness - the natural state, the unborn real condition, the essence **is non-dual** and exists indivisibly. But one may think that the base from which they arise - dharmadhatu, the Source, Pure Perfect Presence - does exist. Specifically, if one investigates and analyzes, one finds that subtle **component parts** of objects do not exist. Thus one understands that the essence **transcends concepts**, like existence, non-existence, eternalism, nihilism, and so forth. This dzogchen view transcends all imagination, intentions and concepts. [257] The *Dochu* says:

Although the variety of phenomena which appear are non-dual in the real condition, when the Source, Pure Perfect Presence, is carefully investigated, (one finds that) phenomena cannot be pointed out and are beyond concepts.

### **Unfabricated Meditation**

The second subdivision is meditation which is unfabricated and transcendent.

#### **(r) "Beyond even the concept, 'natural state,' "**

When one directly perceives the view explained above as the state of total primordial liberation, beyond all references, qualities and concepts, all conceptual networks fixed upon qualities become nothing. This system which has no frame of reference is the authentic **natural state**. Because one is not attached to any concepts of mind, like doing meditation of the unfabricated realm of the real condition with the name 'natural state', there is **no concept** of any kind of form. [258] One's behavior about whatever manifests arises as the *rolpa* energy of the real condition. Thus one naturally abides in the meditation of the totally transcendent unfabricated state. The *Tingdzog* says:

Because the wisdom view arises automatically, the practitioner does not (need to) meditate by focusing upon a concept. Someone who wants to understand the unborn wisdom of natural Presence does not need to depend upon the cultivation of a yoga practice. Listen to me, the source who unites all Sattvas. Because the dimensions in which objects appear do not really exist, space-like wisdom self-arises. When one directly experiences natural Presence as the dimension of dharmakaya and does not cultivate in mind any particular practice, then one realizes what corresponds to the meaning of the authentic view.

## Effortless Behavior

The third subdivision is behavior beyond efforts to accept and reject.

**(r) "phenomena make the perfection of Samantabhadra visible in forms. Transcend the disease of struggling"**

Within the dimension of Pure Perfect Presence, *rigpa*, all the manifestations of the various *rolpa* energies of the outer and inner universe **make visible in forms** the unceasing *tsal* energy manifestations of total self-originated wisdom. [259] All these phenomena are primordial, natural, pure and equal, beyond good, bad, acceptance and rejection. Phenomena are already **the perfection of Samantabhadra** in the realm of the three vajras - Body, Voice and Mind. Thus one **transcends the disease of struggling** with hope and fear for this state which is beyond acceptance, rejection, struggle and achievement. Abiding in this condition of relaxation and comfort is the effortless spontaneous behavior of dzogchen. The *Bangdzö Trul De* says:

Those with capacity apply spontaneous behavior beyond renunciation, rather than fabricated behavior. They transcend attitudes of hope and fear. Their behavior is beyond accepting or rejecting. Their behavior is like an elephant entering the water, or like a spear whirling in the sky. Behavior which corresponds to the meaning of the three examples [260] is the behavior of Samantabhadra. The behavior of a practitioner of atiyoga, never moving from the realm of equality, dissolves the struggles of body, voice and mind.

## Self-Perfected Goal

The fourth subdivision is the goal of effortless self-perfection.

(r) **"by just relaxing in the self-abiding (goal)." Thus he spoke.**

For the great goal of effortless primordial accomplishment, it is not necessary to newly achieve a goal using struggles and practices like followers of the lower vehicles. The goal is the self-originated wisdom of *rigpa*, the three kayas of the victorious ones, the natural **self**-perfection of primordial enlightenment. Because the goal already **abides**, beyond elimination and addition, it is not necessary to now again strive for some goal with hopes, fears, struggles and practices. Instead, one **relaxes** naturally in the unfabricated authentic condition without doing any correction or transformation. This **is** the self-perfected goal beyond hope and fear. The *Bangdzö Trul De* says: [261]

Dzogchen atiyoga does not depend upon practice inside time. Rather, one relaxes with unfabricated mind in the authentic real condition. When natural consciousness is not corrected, the goal of Body, Voice and Mind remains in its natural state.

Concerning the meaning of the four last verses (in the root text), the *Dochu* says:

Although there is no concept of 'natural state' in the unfabricated real condition, the varieties of phenomena make themselves visible in forms. These phenomena are Samantabhadra, beyond acceptance and rejection. Because the state is primordially beyond struggles and practices, one transcends the disease of striving for what is already accomplished. Instead, one relaxes in the self-abiding (goal).

These six vajra verses are explained in the *Dochu's* commentary section about the eight upadeshas<sup>141</sup>, as the topic of behavior beyond acceptance and rejection, and in the commentary by Nirmanakaya Garab Pawo on the *Tantra about Behavior Equal to the Sun and Moon*.<sup>142</sup> The first verse explains view; [262] the second verse explains meditation; the third verse explains behavior; the fourth verse explains the goal; the fifth verse explains *thugje* energy; and the sixth verse explains the self-perfected base. Although there are other styles of commentary, here we follow the concise meaning of the Omniscient Guru.

But these different commentaries do not in any way contradict the definitive key points of knowledge. If we investigate in terms of the communicated meaning, all phenomena are the nature of the one Pure Perfect Presence. Even if some partial differences are expressed in commentaries, there is no contradiction. In general, the words used to communicate the teachings of the victorious ones are not similar to the words of ordinary people, but are encompassing and profound. There exist many ways to guide (beings).

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-first chapter, about the *Six Vajra Verses*.**

This concludes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-first chapter, about the *Six Vajra Verses*.** [263]

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<sup>141</sup> The eight upadeshas are: Pure Perfect Presence neither arises nor ceases; the meaning cannot be meditated; behavior neither accepts nor rejects; there is no path to travel; there are no aspects to categorize; Pure Perfect Presence has no essence; the real condition of phenomena cannot be pointed out; and there is nothing to affirm or deny.

<sup>142</sup> The *Vairo Gyübum* contains five texts whose titles include the words '*dang mnyam pa'i rgyud yi bka' 'gre'*'.

## Chapter 32 - *Four Definitive Verses*

Chapters thirty-one to forty explain effortless perfection. [263] Chapter thirty-two explains that, because whatever manifests is identical in Presence Itself, it is not necessary to reject, accept, or work with cause and effect. Dharmakaya already abides in the present situation in a self-perfected way. The chapter has two subdivisions: the brief explanation (p190); and the extensive explanation (p191).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra this chapter on the Four Verses of the definitive *Lung* teaching about the perfected state beyond action.**

After the chapter about the Six Vajra Verses which explain that (enlightenment) is already primordially complete and self-perfected, beyond action and effort, **then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra** - the compiler of these teachings, the first self-manifesting retinue - that all phenomena encompassed by the universe of samsara and nirvana are primordially liberated in the dimension of suchness, the real condition, the essence of Pure Perfect Presence. Phenomena are already perfectly enlightened in non-referential equality, beyond mind and concepts. **Beyond actions** of struggle and practice, the unborn ultimate **state**, the knowledge of self-abiding dharmakaya, abides in the primordially self-perfected condition, beyond the elimination or addition of anything, like failures, obstacles, and so forth. [264] For those reasons, the (All-Creating King) **explained this chapter** about the essence of the **Four Verses**<sup>143</sup>, which

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<sup>143</sup> The four vajra verses are as follows: 'Whatever appears is one in just-that-ness. Do not be a person who tries to fabricate something about this. The King of Equality, beyond fabrication, abides in the state of non-conceptual

communicate the unsurpassable meaning of the **definitive lung teaching** that there is no need for any hardships of negation and affirmation about natural relaxation in the realm of unfabricated total equality.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the explanation that whatever appears is the essence of the real condition (p191);
- 2) the explanation that when things manifest one relaxes in luminous emptiness beyond attachment (p192);
- 3) and the explanation that exactly luminous emptiness is non-judgmental dharmakaya (p194).

### **Real Condition**

The first subdivision is the explanation that whatever appears is the essence of the real condition.

**(r) "Hey Sattvavajra! When you understand (phenomena) in this way, whatever appears is one in just-that-ness."**

**Hey Sattvavajra! When you** as perceiver use the wisdom of your own **understanding** to investigate these manifestations of **phenomena** which are encompassed by the outer and inner universe **in this way**, (you find that) whatever seemingly concrete manifestations **appear** do not really exist in any way. Phenomena are unborn **in the** dimension of the **just-that-ness** of the real condition. Phenomena are integrated in the unique *thigle* of dharmakaya. Phenomena are beyond negation, affirmation, rejection or acceptance. [265] The *Namkha Dang Nyampa Yige Medpai Gyü* says:

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dharmakaya.' There are only 3 statements because verse 3 and verse 4 together constitute one statement.

Everything is born from the unborn state. In the very moment of birth (things) are empty, without an essence. The unborn state is the source. The source is primordially unborn and beyond words. Suchness is ineffable and incommunicable. The ultimate dimension of limitless non-duality is totally pure, beyond anything to negate or affirm.

Indeed, all phenomena are just-that-ness. The meaning of 'just-that-ness', as explained in chapter fifteen, is that the nature of Pure Perfect Presence - the essence of the unmistaken natural state - is primordially beyond fabrication, transformation, acceptance and rejection. The precise meaning of this is the ineffable transcendent natural essence, beyond all domains of concepts and qualities. [266] The *Namkha Dang Nyampa Yige Medpai Gyü* says:

The intention to discover the primordial Pure Perfect Source does not disturb space. Kayas and wisdoms are liberated beyond words and display yet again the path of liberation through liberation. Direct perception and inference misunderstand liberation within the source dimension, because it is not the domain of reasoning. Because liberation is beyond any kind of actions and searching, it transcends opinions about birth and non-birth. It is free from the limitations of sounds and words. Empty wisdom arises in the source.

The natural state of primordial enlightenment cannot be found or achieved. Because there does not exist some point of view other than this understanding that the essence (of enlightenment) is beyond speech, thought and communication, the word '**one**' is used to explain the meaning of the dzogchen view beyond elimination and addition. [267]

### **Luminous Emptiness**

The second subdivision is the explanation that when things manifest one relaxes in luminous emptiness beyond attachment.



(r)     **"Do not be a person who tries to fabricate something about this."**

As was explained previously, in the dimension of Presence Itself - just-that-ness, total emptiness, self-originated wisdom - all phenomena are already perfectly liberated as the essence of primordial enlightenment. Thus there is absolutely no need to newly accept, reject, fabricate or transform because of attachment to meditation, achievement and struggle. There is the advice that **any** person who is attached to hope, fear, rejection and acceptance with regard **to this** totally self-perfected effortless state should relax naturally, without attachment, in the realm of luminous emptiness, without fixation and **without trying to fabricate something**, like (constructing) a concrete dam for a water mirage. When one follows this advice, the knowledge of unfabricated absolute equality is realized, because one does not try to achieve anything through fabrication and transformation based upon views of acceptance, rejection, negation and affirmation. The *Bangdzö Trul De* says:

Effortless total enlightenment is not realized through fabrication. [268] One realizes by relaxing naturally, without fabrication. No buddhas of the past fabricated anything about the natural state. No buddhas of the present are fabricating anything about the natural state. No buddhas of the future will fabricate anything about the natural state. Also, I, the Lord of Secrets, do not fabricate anything about the natural state. Mahasattva, you also should not fabricate anything about the natural state.

The *Tingdzog* says:

Struggling for what is non-existent is like throwing away the water in a lake. It is like a deer chasing after a mirage perceived to be water. Anyone who meditates by throwing

away the state of non-meditation prolongs suffering without realizing enlightenment.

These quotations explain the timeless natural state of dzogchen or the total meditation of non-meditation. Because not even the smallest conceptual quality can be defined about this state, there does not exist even the tiniest cause for meditation or cause for achievement. Whatever arises is already liberated in the real condition. When concepts (themselves) arise as meditation, the state is beyond mind, with its meditation and meditator. [269] The *Gyatso Nyogpa Medpai Gyü* says:

The unborn source of the universal base transcends the concepts of meditation and non-meditation. Transcendent ultimate wisdom does not meditate anything other than the real condition. It is a mistake to assign the name 'meditation.' Why? Because (the real condition) is totally beyond communication. The cultivation of the non-conceptual as an antidote for the conceptual is itself the biggest concept. But if some conceptual quality which arises is itself recognized to be the real condition, it is like knowing that poison is medicine. It is not necessary to search elsewhere for the real condition. Clear non-conceptual contemplation has no duality of meditation and meditator. [270]

### **Non-Judgmental Dharmakaya**

The third subdivision is the explanation that exactly luminous emptiness is non-judgmental dharmakaya.

**(r) "The King of Equality, beyond fabrication, abides in the state of non-conceptual Dharmakaya." Thus he spoke.**

If one relaxes, **beyond fabrication** and the efforts of negation, affirmation, rejection and acceptance, anything which appears self-liberates in the spacious **Equality** of the real condition

beyond good, bad, acceptance and rejection. Because no manifestation ever, for even a second, moves outside the realm of the All-Creating **King**, Pure Perfect Presence, **that** person who has the capacity to be (the king), without fabricating, transforming, rejecting or accepting, **abides** naturally **in that** state. That state is the ultimate dzogchen teaching of clear light, the original condition beyond hope, fear, effort and struggle. That state is the essence of **non-conceptual** equality beyond all proliferation of concepts. That state is the effortless self-perfected authentic **state of** Samantabhadra **dharmakaya**. **Thus he spoke**. The *Longchen Rabjam* says:

The infinite expanse of non-conceptual dharmakaya [271] is not seen by looking, but it is visible when one relaxes. Because dharmakaya totally illuminates everything, it is primordially beyond arising or subsiding. Because dharmakaya totally pervades everything, it is primordially in self-perfection. Because dharmakaya has no concepts, it totally transcends the qualities of phenomena.

When the state of dharmakaya concretely manifests, the two aspects of rupakaya<sup>144</sup> are effortlessly self-perfected, like the sun and its rays. Thus one immediately abides on the level of the three kayas, beyond union and separation. The *Longchen Rabjam* says:

Because the non-conceptual equality of dharmakaya manifests anything from nothing, it is named 'nirmanakaya.' Because dharmakaya enjoys itself in itself, it is named 'sambhogakaya.' Because there is no concrete foundation, it is named 'dharmakaya.' [272] Because the fruit of the three kayas is self-perfected, the unique dimension of their indivisibility is explained.

These four verses also explain the three certainties. What are they? The three certainties are the (uncreated) realm, the

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<sup>144</sup> The two aspects of rupakaya are sambhogakaya and nirmanakaya.

(unfabricated) essence, and the (self-perfected) total state. The first verse explains the first two types of certainties. 'Whatever appears' means the essence of all phenomena of the universe of samsara and nirvana. 'One in just-that-ness' means the realm of the single principle of the just-that-ness of the real condition, in which there is no separate essence for any phenomenon which manifests, with good or bad features.

Because that original condition abides naturally and is not created through fabrication and transformation, all phenomena are already self-perfected in the unique state of non-conceptual dharmakaya, Pure Perfect Presence, *rigpa*, the king of unfabricated equality. The last three verses explain the total state, (the third type of certainty). [273] Moreover, the great omniscient Rongzom says:

The three great certainties summarize the upadesha of the six great *thigles*. What are these three? These three are the realm, the essence and the total state. The realm is uncreated. The essence is unfabricated. The total state is self-perfected. 'Uncreated' means that whatever arises through delusions of sentient beings is never other than the essence of (Pure Perfect) Presence. 'Unfabricated' means that whatever is fabricated through the methods of the victorious ones never improves the qualifications of Pure Perfect Presence. 'Self-perfection' means that the state thus transcends traveling and training. These topics summarize the entire meaning of dzogchen.

This chapter on the Four Definitive Verses explains the authentic state of the principles (of the three certainties). [274]

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-second chapter, about the *Four Verses of the Definitive Teaching*.**

This concludes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-second chapter, about the *Four Verses of the Definitive (Teaching)*.**

## Chapter 33 - *Provisional and Definitive Teachings*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-three explains that, because the self-originated wisdom of Presence Itself is the root of all sutras and tantras, there is primordial perfection without the need to search for some other teaching. It has two subdivisions: the brief explanation (p198); and the extensive explanation (p199).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra that it is difficult to understand the wisdom of *rigpa* of the real condition which arises from the state. It is difficult to understand the essence of the state of self-originated wisdom, the King who makes all phenomena perceptible.**

After explaining that all phenomena abide naturally in the state of non-conceptual dharmakaya, which remains naturally unfabricated in non-conceptual equality, **then the All-Creating King, Pure Perfect Presence, explained to Sattvavajra that the nature of self-originated wisdom is very difficult to understand, because the essence of the state of the All-Creating Teacher is not an intellectual dimension.**

**'Sattvavajra'** is the name given to the compiler of the teachings about **wisdom** appearances which are perceived and **recognized** to be the precise essence of the **just-that-ness of the real condition which manifests from the state.** [275] **'King'** (is the name given to someone who) **perceives** the precise characteristics of **all phenomena**, but not in a temporary way, like visual consciousness perceiving a specific object, and so forth. Because the wisdom of *rigpa* recognizes that all phenomena are the nature of objectless self-luminosity, the name 'king' is given.

## Extensive Explanation

The second subdivision is the extensive explanation.<sup>145</sup> It has two subdivisions:

- 1) the questions and replies about the four words (p199);
- 2) and the explanations of provisional and definitive teachings (p205).

### Questions and Replies about the Four Words

The first subdivision is the questions and replies about the four words. It has five subdivisions:

- 1) the questions of the teacher about the four words (p199);
- 2) the replies of Sattvavajra about the four words (p200);
- 3) giving the name, 'King of *Rigpa*' (p202);
- 4) the understanding of Sattvavajra (p203);
- 5) and again giving the name, 'King of *Rigpa*' (p204).

### Questions of the Teacher about the Four Words

The first subdivision is the questions of the teacher.

**(r) "Hey Mahasattva! Understand the words with your mind. You should understand and experience the meaning with (these four) words. If the abode of everything is dharmadhatu, how do you understand the meaning of the word 'dhatu'? If the dimension seen by all is the realm of the sky, how do you understand the meaning of the word 'sky'? If clear manifestations are the five elements, how do you understand the meaning of 'clear appearances'? How do you understand the meaning of the 'sentient beings' of the three realms which manifest from those (elements)? You, the King of *Rigpa*, should listen to how I explain the meaning." Thus he spoke.**

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<sup>145</sup> The commentator's outline of the extensive explanations of chapter 33 is incomplete and does not correspond well to his explanations. I have replaced the commentator's outline with my own outline of his explanations.

**Hey Mahasattva! With your mind you should understand** the meaning of the four **words** which I will explain later<sup>146</sup>, like the dharmadhatu of Presence, and so forth. **You should understand and experience the precise meaning** by investigating **with** these four **words**. The text gives advice to first analyze the words used to communicate in order to later understand the meaning of the topic. [277]

The **place** where **all** phenomena of samsara and nirvana abide **is** the state of **dharmadhatu**. How is the meaning of the word 'dhatu' understood by you, Sattvavajra?

The **dimension which is seen by all** buddhas and sentient beings **is this realm of space** whose essence is uncompounded, empty luminosity, transparent, beyond obstacles, total, without outside, inside, or in-between. **How do you understand the meaning** communicated by the **words** 'realm of the sky'?

The **manifestations** which appear **clearly** for the sense organs of all beings **are** the state of **the five elements**, like earth, water, and so forth. **How do you understand the meaning of the 'clear appearances'** of the five elements?

The resultant secondary phenomena which **manifest from those** elements are all **sentient beings** encompassed by the **three realms**. [278] Sattvavajra, **how do you understand the meaning of the word** 'sentient being'?

If you do not yet understand the principle precisely, so that you, the **King of Rigpa**, will precisely understand the essence of the sattva **state**, you, Sattvavajra, should **listen** to how **I**, the All-Creating King, explain the meaning." **Thus he spoke.**

### **Replies of Sattvavajra about the Four Words**

The second subdivision is the replies of Sattvavajra about the four words.

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<sup>146</sup> Later in this chapter 33 the All-Creating King teaches his understanding of the four words: dhatu, sky, clear appearances and sentient beings.



(r) **"Hey Teacher of teachers, All-Creating King! It is very difficult to understand your essence. I understand through words which explain the four aspects. With the word 'dhatu' I understand that (your essence) cannot be subdivided. With the word 'sky' I understand that (your essence) is luminous, beyond obscuration. With the word 'element' I understand that (your essence) is the Source of all. With the words 'sentient beings' I understand the meaning to be Presence. When I know (the meanings of these four words), then I know (the essence of) All-Creating (Presence), which is very difficult to understand. There is no explanation that (something exists) other than the All-Creating State." Thus he spoke.**

Then Sattvavajra himself replied in the following way with his understanding of the four words mentioned above. **Hey Teacher of teachers, All-Creating King. Teacher, it is very difficult to understand** by making separate subdivisions in **your one essence**. How I, Sattvavajra, **understand** the meaning by depending upon those **words which explain the four aspects** is as follows: [279]

With the word '**dharmadhatu**', non-conceptual emptiness, **I understand** that the essence of All-Creating Pure Perfect Presence **cannot be subdivided**. The essence is dharmadhatu beyond all limiting concepts. It pervades all 'dharma (phenomena)' of the universe of samsara and nirvana, and its one unborn 'dhatu (space)' is naturally indivisible.

**With the words 'realm of the sky'**, the dimension in which everything is perceived, **I understand** that the essence is like the sky. The essence of all phenomena which manifest as objects for the six sense organs is Pure Perfect Presence, *rigpa*. That Pure Perfect Presence, beyond transition and change, abides in **luminous emptiness, primordially beyond obscuration** by phenomena with the characteristics of object and subject. All concrete manifestations are the uncompounded empty luminosity of the self-originated wisdom of Presence Itself. [280]

**With the word 'element' I understand that** the five great elements which produce everything are the essence of Pure Perfect

Presence. Thus I understand that the self-originated wisdom of *rigpa* is the **Source** and birthplace of **all** phenomena, without exception. The *Dochu* says:

The cause for phenomena which manifest is the five elements. The cause for the five elements is Pure Perfect Presence. Thus Presence manifests all phenomena. If Presence is not manifesting, then phenomena are not manifesting.

With the words '**sentient beings**' of the three realms I understand that everything encompassed by the three realms of beings is merely the perfected essence of Presence. A quotation about Presence says:

No Presence exists in Presence. The essence of Presence is clear light.

From this quotation I understand and **know the meaning of the word 'Pure Perfect Presence'**, *rigpa*, primordial natural clear light.  
[281]

**When I correctly know** and understand the meaning of these four words, **then I know** and understand the meaning of the real essence of **All-Creating** Pure Perfect Presence, **which is very difficult to understand**. For those reasons, these four words mean that **there is no explanation** that some phenomenon exists which is **other than the All-Creating State**. **Thus he spoke**.

### **Giving the Name, 'King of *Rigpa*'**

The third subdivision is how the All-Creating King gives the name '*King of Rigpa*' to Sattvavajra because the All-Creating King is pleased with Sattvavajra's understanding of the four words.

(r) **Then the All-Creating King again spoke to the King of *Rigpa*. "Because you know my essence which is difficult to understand and you also know all root and secondary phenomena, I give to you the name, 'King of *Rigpa*'."**

After the retinue (Sattvavajra) answered about how the meanings of the four words were understood, **then** the Teacher, **the All-Creating King, again spoke to Sattvavajra, the King of Rigpa.** Mahasattva, **you understand and know** the meanings of the four words about **my All-Creating essence which is very difficult to understand.** You also **know** that Pure Perfect Presence unifies the **root of all phenomena** [282] **and** the essence of **all secondary** appearances of samsara and nirvana which arise from the *tsal* energy of the real condition. **Because of that, I give to you, Sattvavajra, the name, 'King of Rigpa'.** This name corresponds to the meaning of the authentic condition of all phenomena.

### **Understanding of Sattvavajra**

The fourth subdivision is Sattvavajra's explanation of his understanding.

(r) **"Hey King who Creates (Everything), All-Creating Pure Perfect Presence! I understand that the real condition of your essence is the real condition of Presence and wisdom. The words 'real condition' mean non-conceptual Presence Itself. The words 'realm of the sky' mean unobscured Presence Itself. The word 'elements' means the Source and state of Presence Itself. The word 'Presence' in the term 'sentient beings' means the discriminative (wisdom) of rigpa. There is nothing other than the essence of Presence. The All-Creating King is nothing other than Presence." Thus he spoke.**

**Hey! I will explain four different words about the essence of you, the King who completely Creates all phenomena, the Teacher, All-Creating Pure Perfect Presence. Your essence is this self-originated wisdom which knows the uncompounded real condition of all phenomena of samsara and nirvana. I explain your essence using four different words: [283] primordially unborn Presence Itself, unceasing luminous wisdom, the real condition as the birthplace of everything, and rigpa which recognizes**

individual objects. Using these four words, **I, Sattvavajra, understand your essence or meaning in the following way.**

The word 'dhatu' means that **Presence Itself** is the non-conceptual birthplace of everything. The words '**real condition**' mean that Pure Perfect Presence is primordially unborn. The words '**realm of the sky**' mean that the self-originated wisdom of **Presence Itself** is the **unobscured** clarity of empty luminosity. The word 'elements' means that the **state of** uncompounded self-originated **Presence Itself** is the **Source** of everything, the birthplace of all phenomena of samsara and nirvana. [284] The word 'Presence' in the term 'sentient beings'<sup>147</sup> of the three realms means the unceasing **discriminative** wisdom of *rigpa*. In this way the four words explain the meaning that there is **nothing other than** Pure Perfect Presence, the Source, the **essence of one's Presence**. Thus these four words explain the meaning of the essence of the Teacher, the All-Creating King. **The All-Creating King is nothing other than** one's own Presence Itself. The meaning is that one's Presence Itself is self-originated wisdom. **Thus he spoke.**

### **Again Giving the Name, 'King of *Rigpa*'**

The fifth subdivision is how the All-Creating King again gives the name 'King of *Rigpa*' to Sattvavajra because the All-Creating King is pleased with Sattvavajra's understanding of the four words.

**(r) "Hey Mahasattva! When you know my essence, you know that my essence creates everything. When you know me, you know one, you know all, you know everything. I give to you, Mahasattvavajra, the name, 'King of *Rigpa*'."**

**Hey Mahasattva! When you know my All-Creating essence according to the meanings of these four words, you unmistakably know and understand that my essence, Pure Perfect**

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<sup>147</sup> 'Sems can' is a Tibetan word for sentient beings. 'Sems' means Presence and 'can' means possessing.

Presence, **creates everything.** [285] **When you know my All-** Creating essence in this way, **you know** that the real condition of all phenomena, however they manifest, is the **one thigle** of dharmakaya. **You know** that **all** phenomena of the outer and inner universe are the real condition. **You know everything** encompassed by samsara, nirvana and the path. For these reasons, **Mahasattvavajra, I give to you the name, 'King of Rigpa'.**

There is no limited situation, like the eye perceiving form. Rather, all phenomena are known to be the completely perfect, unmixed nature of the self-luminosity of the real condition. This type of knowing is the supreme pinnacle of all types of knowing.

### **Provisional and Definitive Teachings**

The second subdivision is the explanation of provisional and definitive teachings. It has four subdivisions:

- 1) the question about the provisional teachings of the three kayas (p205);
- 2) the reply of the King of *Rigpa* (p206);
- 3) the explanation of the definitive teaching (p208);
- 4) and the conclusion about teachings (p211).

### **Question about Provisional Teachings**

The first subdivision is the question about how the King of *Rigpa* understands the teachings of the three kayas.

(r) **"Hey! If you, the King of *Rigpa*, know (my essence) in this way, (what do you understand about the following): the three kaya teachers, who manifest from me, manifest the three types of vehicles with their teachings; the three (vehicles) claim that the goal comes from causes; (followers of the vehicles) try to achieve whichever of three goals through various activities, such as view and behavior. How do you, the King of *Rigpa*, understand these phenomena?"** Thus he spoke.

**Hey! If you, the King of *Rigpa*, know the essence of me, the All-Creating Teacher, according to the meaning of these four words in this way, how do you understand the following? The three kaya teachers, who are the (first) retinue which manifests from All-Creating Me, clearly manifest the three types of vehicles, with teachings which correspond to the capacities of the specific disciples in their retinues. [286] These teachings claim that the goal, the two kayas, manifests from causes such as gathering the two accumulations, and so forth. Or these teachings claim that the goal, the state of buddha, manifests from the cause, the circumstances of sentient beings. The three vehicles - outer, inner and secret - try to achieve whichever of three goals through the various corresponding activities, such as the view, meditation, behavior, and so forth, of their specific vehicles. How do you, the King of *Rigpa*, understand these phenomena?" Thus he spoke.**

### **Reply about Provisional Teachings**

The second subdivision is the reply of the King of *Rigpa* about provisional teachings.

**(r) Then the King of *Rigpa* spoke again. "Hey All-Creating King! The three kaya teachers who manifest from you are your three (aspects:) essence, (nature and energy). The three types of teachings of the three (kaya teachers) explain indirectly about you. They explain indirectly for (disciples with) different mental capacities. These indirect teachings are intended for specific (disciples). The (disciples) have the intention to acquire undistracted calmness, so they engage indirectly with the object (of meditation) which corresponds to their individual (condition). The three kaya teachers give (only) provisional teachings. Some explain a goal based upon levels and paths. Some explain a goal of a water-moon which does not really exist. Some explain a goal of realizing the state through the state. The teachings of the three kayas explain indirect teachings. They give provisional teachings which are**

not definitive. Their contemplations achieve undistracted calmness. The great vehicles of cause and effect explain provisional teachings." Thus he spoke.

Then the King of *Rigpa* spoke again about how he understands the meaning of the teachings of the three kaya teachers. **Hey Teacher, All-Creating King! The three kaya teachers, who manifest as a retinue from you, arise as *rolpa* energy through your three aspects - essence, nature and energy. Those three teachers teach eight vehicles involving effort, belonging to the three types of vehicles, with outer, inner and secret teachings. These vehicles give indirect explanations which are not precise teachings about your essence, All-Creating Pure Perfect Presence.** [287]

**They explain with indirect words which change the meaning for the purpose of educating disciples in a way that corresponds to the individual minds of disciples with various different mental capacities and abilities. As long as these variable and indirect words are explained according to the understanding of such disciples, all disciples - from sravakas who meditate the meaning of the four truths up to followers of the two lower inner tantras who meditate the characteristics of the development and completion stages - will have the intention to find calmness in which they abide in a one-pointed way, without being distracted by any other thoughts of mind. Because they are advised in this way, [288] disciples engage an object which appropriately corresponds to their condition and remain on the indirect path of their specific vehicle.**

More specifically, there are three types of suggestive teachings of the three kaya teachers. Some nirmanakaya teachers **explain** cause-oriented vehicles of characteristics, which claim to (help followers) realize the ultimate **goal** after many eons through gradually following ten **levels** and five **paths** which depend upon the gathering of two accumulations as the cause.

**Some sambhogakaya teachers explain** vehicles of the three outer tantras, which claim to (help followers) realize their specific **goal** in about seven human lifetimes. They cultivate contemplation

in the form of the **moon** reflected in **water**, which appears but has no essence. Because **no** phenomenon of the outer or inner universe really **exists**, the *rolpa* energy of the symbolic form of the deity manifests but its ultimate nature has no characteristics. [289]

**Some** dharmakaya teachers **explain** the two lower types of inner tantra, which claim to (help followers) realize the **goal** through the process of **the state realizing the state**. They teach practice on the paths of development and completion, using effort and struggle, in which all aggregates, constituents and sense bases of one's state primordially establish the deity and mandala.

All **teachings of the three kaya** teachers **explain** with **indirect** words some meaning which is different from the authentic condition of All-Creating Pure Perfect Presence. They do **not explain** the **definitive** teaching of the authentic state of primordial enlightenment beyond action and effort. They **teach** some **suggestive teachings** which gradually lead disciples along their paths. They establish a one-pointed concentration on their specific objects of meditation, **undistracted** by other concepts. They cultivate **contemplation which achieves a calmness** in which all concepts are eliminated. Thus these **great vehicles of cause and effect teach only teachings** which gradually lead one toward the meaning of dzogchen. [290] **Thus he spoke.**

### **Definitive Teaching**

The third subdivision is the explanation of the definitive teaching. Qualities are self-perfected because natural Presence Itself is the definitive meaning beyond correction or corruption.

(r) **"Hey King of *Rigpa*, Sattvavajra, listen! Here is the explanation of the ultimate definitive teaching. The (real condition) cannot be perceived or explained by the King of *Rigpa*. It does not abide or exist as something to be conceived. The non-conceptual essence transcends concepts. There is no contemplation to cultivate. There is no domain of ideas. There is no mind which desires something. There is no goal to accept. By just abiding in the authentic condition beyond concepts,**



without traveling a path, one has arrived on the level of enlightenment. Without the purifying of *rigpa*, one discovers self-originated wisdom. Without the performing of sacred activities, the essence is self-perfected. Without the preserving of samayas, the essence is completely pure. Objects and sense organs are luminous in just-that-ness. When one does not see a duality of buddhas and sentient beings, everything is just-that-ness and is perceived to be one. Unity and multiplicity do not exist in just-that-ness. How could we apply conventional designations to this Source which never originated (from causes) and is not produced (by conditions)?"

**Hey King of *Rigpa*, Sattvavajra, listen!** What is the explanation of the unsurpassable **definitive teaching** which teaches the authentic unfabricated Pure Perfect Presence, the **ultimate** condition of all phenomena? The *rigpa* of the King of *Rigpa* - the understanding and self-knowledge of Sattvavajra - [291] **cannot be explained** with words to other people. The authentic meaning of Presence Itself does **not abide** in any conceptual limitation and does **not exist as something to be conceived** in any way by a perceiving mind. Because Presence is beyond the concepts of object and subject, it is the **non-conceptual** essence, the intrinsic nature of the real condition. Because this **essence transcends** all domains of analysis and **concepts** of object and subject, it is beyond any fabrication and transformation. The *Dorje Sempa Namkha Dang Nyampai Gyü* says:

Dharmadhatu, beyond conception and reflection, is the dimension of the self-luminous wisdom of *rigpa*. Relaxation without distraction in the clear light of *rigpa* is the dimension of the unfabricated state.

This quotation means that one should naturally abide in the unfabricated state which abides primordially. One should **not cultivate a contemplation** which abides one-pointedly in some concentration, like (followers of) the lower vehicles. [292] The state is **beyond all domains with ideas** about meditation and meditator.

Because the essence is beyond concentration, qualities and concepts, it has **no mind which desires** to realize the goal of the citadel of enlightenment. Thus there is **no goal** which one should try **to accept**. The definitive state which **abides** as the primordial natural, **authentic, non-conceptual** self-originated Presence Itself is one's own state of self-perfected qualifications. The *Dorje Sempa Namkha Dang Nyampai Gyü* says:

Because self-perfected, self-luminous *rigpa* is not produced from causes and conditions, the self-originated goal is the dimension of wisdom.

This quotation means that one has already **arrived on the level of** the goal of **enlightenment, without traveling levels and paths**. Similarly, one has already **discovered** the primordially abiding state of **self-originated wisdom, without** newly **purifying** some impure obscurations of the self-originated wisdom of *rigpa*. Thus one cannot travel outside the ultimate path of no more learning. The *Dorje Sempa Namkha Dang Nyampai Gyü* says:

Because the primordial enlightenment of samsara transcends the intention to travel elsewhere, there are no paths or levels to traverse. Presence Itself is the dimension of the ultimate path.

There is **natural self-perfection** as the essence of Pure Perfect Presence, even **without the performing of the sacred activities** of pacification, expansion, empowerment and subjugation. There is **natural, complete purity** of the great primordial preservation of the state of the four (dzogchen samayas) - primordial emptiness, uniqueness, omnipresence and self-perfection - which are beyond violation, **even without** the intentional **keeping of** an attitude of preserving **samayas**. The *Dorje Sempa Namkha Dang Nyampai Gyü* says:

Because the sacred activities of the unforced clear light of dharmadhatu [294] are effortlessly self-perfected, the clear

light of wisdom has no limitations or preferences. The effortless state is the dimension of supreme sacred activity.

And the text also says:

The essence of Presence, beyond preservation, abides in the four superior samayas.

Objects and sense organs are not conditioned by concepts of object and subject. All **objects and sense organs** are primordially **luminous**, without obscuration, in the essence of the real condition of **just-that-ness**. When the duality of good **buddhas** and bad sentient beings is not perceived, all **phenomena are seen to be one**, without distinction, in the real condition of **just-that-ness**. **Unity and multiplicity do not exist in any way in the real condition of just-that-ness**. The real condition is a self-originated, uncompounded state which **never originated** from causes and is **not produced** by conditions. The **Source** of all phenomena, self-originated wisdom, has no limitations or biases. So how could there really exist anything which is **conventionally named** 'buddhas' who are **glorified**, [295] 'sentient beings' who are denigrated, and so forth? These distinctions do not exist.

### Conclusion about Teachings

The fourth subdivision is the explanation of the essence of the definitive meaning. Teachings about anything other than the just-that-ness of the natural state beyond affirmation and negation are said to have only provisional meaning.

(r) "Hey Mahasattva, King of *Rigpa*! All buddhas, sentient beings, and the animate and inanimate universe are the essence of me, the All-Creator, beyond affirmation and negation. The different teachings of the three kaya teachers about the just-that-ness of my essence are only provisional teachings about just-that-ness." Thus he spoke.

After calling out, '**Hey Mahasattva, King of Rigpa**', (the All-Creating King) explained that absolutely **all** phenomena encompassed by **buddhas, sentient beings, and the animate and inanimate universe are the essence of me, All-Creating Pure Perfect Presence**. The essence is **beyond** the duality of the **affirmation** of existence **and** the **negation** of non-existence. All phenomena, as the **essence of me**, the All-Creating Teacher, are naturally the **one** total *thigle* of the **just-that-ness** of the real condition. [296] The **three** victorious **kaya teachers** teach to their retinues **different teachings** which correspond to their individual capacities. But these are not teachings about the authentic meaning of the intrinsic character of the **just-that-ness** of the real condition which is beyond all actions and struggles. These **are** only **provisional teachings** which gradually guide one toward the path. Thus the essence of the definitive meaning is understood to be an essence which is beyond all dimensions of conventional designations, like acceptance, rejection, struggle and practice. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-third chapter, which explains *Definitive and Provisional Teachings*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-third chapter, which explains *Definitive and Provisional Teachings*.**

## Chapter 34 - *Union in Presence*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-four explains that the states of all buddhas are unified in the self-originated wisdom of Presence Itself, whose essence is beyond both actions and efforts. It has two subdivisions: [297] the brief explanation (p213); and the extensive explanation (p213).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this discourse that the states of all buddhas are unified in the state (of Presence).**

The vehicle of the definitive meaning understands that the essence of All-Creating Pure Perfect Presence is the self-perfected natural state beyond effort. After explaining that the teachings of the three kaya teachers have only provisional meaning, **then the All-Creating King, Pure Perfect Presence**, used example, meaning and signs to **teach this discourse that all states of all buddhas** of the three times are **unified in the** primordial indivisible self-perfected **state** of All-Creating Pure Perfect Presence.

### Extensive explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the brief explanation, about how the states of the victorious ones are united in the self-originated wisdom of All-Creating Presence Itself (p214);
- 2) the extensive explanation which produces fear (p215);

- 3) and the conclusion, about how everything is united in the self-originated wisdom of the real condition beyond good, bad, acceptance and rejection (p228). [298]

## Union of Buddhas

The first subdivision is the brief explanation, about how the states of the victorious ones are united in the self-originated wisdom of All-Creating Presence Itself.

**(r) "Hey King of Understanding, listen to these words. I, the All-Creating King, unify in myself the states of all buddhas of the three times. In my essence Bodies are unified, Voices are unified and States (of Knowledge) are unified. While listening to my words, you should (understand how) the states (of buddhas) are unified (in my state)." Thus he spoke.**

In this way Sattvavajra was encouraged to listen: **"Hey Sattvavajra, you are my supreme disciple and the King who Understands the authentic unmistakable condition of All-Creating Pure Perfect Presence. You should correctly listen to the words with which I, the Teacher, the All-Creating King, explain that all states of the victorious ones of the three times are unified in the state of the self-originated wisdom of the Teacher. What are the words? I, the Teacher, the All-Creating King, unify in myself, the All-Creating Teacher, the ultimate meaning of the states of all buddhas in the three times of direct manifestation - those who have departed, have arrived and will arrive. Example, meaning and signs are used to explain this unification in the essence of self-originated wisdom which transcends arising and ceasing. The kaya-bodies of all victorious ones, the buddhas who arrive in the three times, are unborn and transcend old age and degeneration. These kaya-bodies are unified in this Pure Perfect Presence, rigpa, the essence of me.** [299] In the same way, the empty sounds of their unceasing inexpressible **voices are unified. The states of profound, clear non-dual Mind are unified. While listening with your self-originated unchanging, truthful ears to the words**

communicated **by me**, the All-Creating Teacher, **you should** understand in this way how the ineffable transcendent **states** of the real condition of the victorious ones **are unified**." **Thus he spoke**.

### **Extensive Explanation Which Produces Fear**

The second subdivision is the extensive explanation which produces fear. It has three subdivisions:

- 1) the question about unification (p215);
- 2) the answer to that question (p216);
- 3) and how Vajrasattva was frightened and fainted (p227).

### **Unification Question**

The first subdivision is the question about unification.

**(r) "Hey Teacher, All-Creating King! Dharmakaya and sambhogakaya (teachers, like) Samantabhadra, Vajrasattva, (and so forth, the seven universal buddhas), like Vipasyin, Shikhinra, Shakyamuni, and so forth, buddhas who are the one thousand and two (Guides), self-perfected (buddhas), and (buddha) states as numerous as atoms - are (all) of these unified in you?" Thus he asked.**

Then Sattvavajra asked: **Hey Teacher, All-Creating King! Dharmakaya and sambhogakaya teachers, like Samantabhadra, Vajrasattva, and so forth;** [300] nirmanakaya teachers, like the **seven universal** or seven heroic **buddhas**<sup>148</sup> - the first two of these seven buddhas are named **Vipasyin** and **Shikhinra**, and the (other five universal buddhas) are named **Visvabhu, Kanakamuni, Krakucchanda, Kashyapa, and Shakyamuni;** all realized buddhas, like **'buddhas who are the one thousand two guides'**, which means any other nirmanakaya buddhas who will appear in this current good eon; buddhas of the **self-perfected** original base, who primordially abide, beyond

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<sup>148</sup> There are different names in lists of the Seven Heroic Buddhas (dpa' bo bdun) or Seven Universal Buddhas (rabs bdun).

elimination or addition, in the mind-streams of the sentient beings of the three realms; **and**, to summarize, an infinite number of all **states** of buddhas, **as numerous as the atoms** of the universe of the ten directions: **are** all of these states **unified** together as one indivisible essence **in** only **you**, the All-Creating Source, Pure Perfect Presence?" Thus he asked. [301]

### **Unification Answer**

The second subdivision is the answer to the question about unification. It has three subdivisions:

- 1) the example, meaning and signs of general unification (p216);
- 2) the principle of earlier summary and later synopsis (p221);
- 3) and the five types of special unification (p222).

### **General Unification**

The first subdivision is the general unification. It has two subdivisions: the brief explanation (p216); and the extensive explanation (p217).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King pronounced words about the principle (of unification). "Hey King of Understanding, listen now! HO HO, I will communicate about what you (asked). Using example, meaning and sign, I will explain how the states (of the victorious ones) are unified (in my state). The essence of me is space. The meaning of me is the real condition. The nature of me is Pure Perfect Presence."**

After Sattvavajra's question, **then** the Teacher, **the All-Creating King**, **pronounced** natural words with his empty audible voice **about the principle** whose meaning was requested by the retinue. The principle is that the states of absolutely all



buddhas of the three times, without exception, are integrated and unified in the dimension of the one All-Creating Pure Perfect Presence.

**Hey King of Understanding**, Sattvavajra, you should correctly **listen** right **now** to the explanation of the requested meaning. After that encouragement, [302] in the dimension of Pure Perfect Presence, unborn dharmadhatu, self-originated wisdom, the All-Creating King made **HO HO** sounds of joyful, wonderful laughter because all victorious ones of the three kayas and all buddhas of the three times abide in one indivisible, spacious state. In reply to what **was** asked, **I will communicate** melodious words of the unborn speech of dharmakaya. In the following way, **using** an illustrative **example**, the illustrated **meaning**, and the **sign** or evidence, **I will** precisely **explain how** all **states** of the victorious ones of the three times **are unified** in the All-Creating State. **The example for the essence of All-Creating me** is primordial unborn, luminous, empty pure **space**. **The meaning of me is the** meaning of the **real condition** of all phenomena, the primordially empty essence of Pure Perfect Presence, beyond concepts, affirmation, refutation, transition and change. [303] The sign is the unceasing natural *tsal* energy of **my nature as Pure Perfect Presence**. The states of the victorious ones of the three kayas are not something different from the example, meaning and signs (of me). The varieties of their states are unified in the one flavor of the total self-perfected, complete equality of my All-Creating spacious state.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the example, that the states of dharmakaya, sambhogakaya and nirmanakaya are united in the essence of space (p218);
- 2) the meaning, that the unborn, unceasing nature of the three kayas is united in Presence Itself (p220);
- 3) and the signs of the completeness of the three kayas in themselves as the state of *rigpa*, which arises as the variety of

*dang* energy of the empty luminosity of essence, nature and *thugje* energy (p220).

### Example of Unproduced Space

The first subdivision is the example, that the states of dharmakaya, sambhogakaya and nirmanakaya are united in the essence of space.

(r) "Hey! Unobscured and non-conceptual, I am the non-conceptual space of dharmakaya. I have no concepts and I transcend acceptance and rejection. Transcendence of acceptance and rejection is like space. Just as space transcends acceptance and rejection, Samantabhadra transcends acceptance and rejection. That which transcends acceptance and rejection is united in me.

Hey Mahasattva, listen! Hey! I am unproduced, like space. Just as space is unproduced, Vajrasattva is unproduced. Unproduced states are united in me. The states of all buddhas - Vipasyin of the seven universal buddhas, the one thousand and two (buddhas, including) Shakyamuni, (buddhas) as numerous as atoms, and self-perfected ones - are like the essence of space. The example, that space is unproduced, non-conceptual, and beyond acceptance and rejection, means that (all kaya states) are united in me."

The word 'Hey' is shouted to Sattvavajra for guidance. [304] I am the creator of all phenomena, uncompounded Presence Itself, the self-originated wisdom of *rigpa*. Because the darkness of ignorance does not permeate the primordial condition, I am not obscured by any dirt of obscuration, and I have no concepts with discursive movements. Just like the example of non-conceptual space, dharmakaya is beyond thought and speech, and the state of dharmakaya is united (in my state). Because I am the unfabricated essence of non-conceptual *rigpa*, beyond conceptual awareness of object and subject, I have no concepts about anything, like good, bad, acceptance, rejection, and so forth, and I am beyond

attachment to **acceptance or rejection** about anything. **The transcendence of acceptance and rejection is like the essence of space.** Just as the example of the non-conceptual state of **space transcends acceptance and rejection**, the state of **Samantabhadra** is the state of the total equality of the real condition which **transcends acceptance and rejection.** **That which transcends acceptance and rejection is united in All-Creating Pure Perfect Presence Itself, which is not something other than me.** [305]

Again, the All-Creating King encouraged: **Hey Mahasattva**, you should **listen** to the how the states of the sambhogakaya and nirmanakaya teachers are united in me. **Hey!** Because **I**, the teacher, the All-Creating King, am the self-originated uncompounded essence, **I am like** the essence of the total primordial emptiness of **space**, which is **not produced** by any causes and conditions. **Just like** the example of **space**, with its characteristic of **non-production**, **Vajrasattva** is primordially **unproduced.** Thus all states of **unproduced**, unceasing sambhogakaya **are united in me.**

The principle of the union of the states of nirmanakaya is encompassed by the seven heroic or **seven universal buddhas** who perfected their commitments and enlightened aspirations, like Buddha **Vipasyin**, Shikhinra, and so forth, [306] the **one thousand and two** leaders of the fortunate eon, like the supreme, unequalled teacher **Shakyamuni**, and so forth, and also the uncountable buddhas of the realms as **numerous as the atoms** of the ten directions, and **self-perfected buddhas** who are primordially perfect in the uncompounded dimension of all-pervading dharmadhatu. **The states of all** these buddhas are identical to **the essence of space.** The **example** is space, which is primordially **unproduced**, abides in the state of **non-conceptual** wisdom, is beyond all concepts of object and subject, and **transcends** all **acceptance and rejection.** The **meaning** of the example here is that all states of the three kayas of the victorious ones are **united in me**, All-Creating Pure Perfect Presence.

## Meaning - Unceasing Real Condition

The second subdivision is the meaning, that the unborn, unceasing nature of the three kayas is united in Presence Itself.

(r) **"Hey Mahasattva, listen! Hey! (Here is the principle of) the union of the states of all buddhas mentioned above. Just as the essence of the All-Creating King is said to be unproduced, all buddhas are unproduced. Thus they are said to be united in the unproduced real condition. Just as the essence of the All-Creating King is the unceasing real condition, the real condition of all buddhas mentioned above is unceasing. Thus (buddhas) are said to be united in the real condition."**

**Hey Mahasattva, listen! Hey! Here is the principle of the union in All-Creating Pure Perfect Presence Itself of the states of the three kayas and all naturally self-perfected buddhas mentioned above. [307] Just as the essence of the All-Creating King is said to be primordially unproduced, all buddhas of the three kayas are unproduced. Thus they are said to be united in the unproduced real condition. Just as the essence of the All-Creating King manifests the varieties of *rolpa* energy of the unceasing *dang* energy within the unproduced real condition, the unproduced, ineffable, non-conceptual transcendent real condition of all buddhas of the three kayas mentioned above manifests all aspects of the wisdom *thugje* energy of unceasing *tsal* energy appearances. Thus (buddhas) are said to be united in the unceasing real condition.**

## Sign That All Kayas Are Presence

The third subdivision is the signs of the completeness of the three kayas in themselves as the state of *rigpa*, which arises as the variety of *dang* energy of the empty luminosity of essence, nature and *thugje* energy.

(r) **"Hey Mahasattva, listen! Here is the explanation of union using (the term) 'sign'. The meaning of 'sign' is that all (kayas) are Pure Perfect Presence. The All-Creating King, Presence, is the Source and sign of all buddhas of the three times - Samantabhadra as dharmakaya, and Vajrasattva and others (as sambhogakaya). All are united in Presence. In this way, the three (terms) - example, meaning (and sign) - explain union."**

**Hey Mahasattva, listen! Here is the explanation, using (the term) 'sign', that all victorious ones of the three kayas are united in the dimension of All-Creating Pure Perfect Presence. [308] The meaning of 'sign' is that all buddhas of the three kayas are completely, effortlessly self-perfected in the self-originated wisdom of Presence Itself; specifically, *rigpa*, Pure Perfect Presence, abides as the three self-perfected kayas - the unproduced essence of dharmakaya, the unceasing nature of sambhogakaya, and the manifestation of any appropriate *thugje* energy of nirmanakaya; the self-radiance of the unceasing *tsal* energies manifest and appear as the three kayas, which seem to disciples to be something else. Thus all three kayas of buddhas are created by the All-Creating King, *rigpa*, Pure Perfect Presence, and arise from the self-radiance of Presence. The essence of buddhas - Samantabhadra as dharmakaya, Vajrasattva and others as sambhogakaya, and nirmanakaya buddhas are united. [309] Briefly, the Source and sign, which is the birthplace of all buddhas encompassed by the three times, is the nature of Pure Perfect Presence - the all-pervading, unchanging space in whose unique indivisible state all buddhas are united. In this way, the three terms - 'example', 'meaning' and 'sign' - explain the union of all victorious ones of the three times in All-Creating Pure Perfect Presence.**

### **Summary and Synopsis**

The second subdivision is the principle of earlier summary and later synopsis.

(r) **"Hey! In me, the All-Creating King, there is general union and specific union, (which means that all) states are united. General union is union (as explained through) example, meaning and sign. Specific union is union (as explained through) the five aspects."**

**Hey Sattvavajra! In me, the All-Creating King,** there is the principle of the **general union** of all victorious ones of the three kayas, based upon the three terms - 'example', 'meaning' and 'sign'; and there is the principle of **specific union** in separate categories, such as dharmakaya, and so forth. Thus absolutely **all states** of all buddhas of the three times **are united**. [310] **General union** is the principle of **union** (as explained through) **example, meaning and signs**, explained above. **Specific union is union** (as explained through) the principle of **the five aspects**. 'Te' is a grammatical indication that some more explanatory words are coming next.

### **Five Aspects of Specific Union**

The third subdivision is the five aspects of specific union.

#### **Dharmakaya**

The first aspect is the principle of the union of space and the essence of dharmakaya.

(r) **"The union of the states of dharmakaya means union in non-conceptual absolute equality. Dharmakaya has the capacity to actualize miraculous emanations without moving (from its inner space)."**

The **states** of **dharmakaya** teachers are **united** in this way. There does not exist a state of dharmakaya which does not abide in the **non-conceptual absolute equality** of the essence of Pure Perfect Presence, the Source, the space of inner luminosity beyond

concepts. Thus the states of dharmakaya teachers are indivisibly **united** in that dimension. **Without moving** from that space of inner luminosity beyond concepts, these states are **able to** unceasingly **actualize** outer luminous, **miraculous emanations** of kayas and wisdoms. Thus all phenomena which appear as the outer and inner universe are appearances of unceasing miraculous emanations of All-Creating Pure Perfect Presence. [311] Although not recognized by sentient beings, all things manifest as the *rolpa* energy of the animate and inanimate universe and are the wisdom illusions of the rupakaya of victorious Samantabhadra. The *Thigle Kundü* says:

All phenomena are the naturally pure dimension. Non-conceptual dharmakaya manifests unceasing wisdom. Through the *rolpa* energy productions of kayas and wisdoms, the subject and object manifestations of the outer and inner universe are pure, miraculous appearances in the realm of the real condition. Their intrinsic nature is never obscured, but is always luminous. The blissful non-duality of defects and qualities, hopes and fears, and good and bad transcends the limitations of concepts.

### **Sambhogakaya**

The second type is the union of Samantabhadra manifestations in sambhogakaya.

**(r) "The union of the states of sambhogakaya means union which brings forth the wealth of essential direct perceptions and desirable qualities. Union in the state of Samantabhadra means that all appearances, however they manifest, are united as direct manifestations of the All-Creator, beyond acceptance of good and rejection of bad."**

What is the principle of the **union of the states of the sambhogakaya** of the victorious ones? [312] There are unceasing manifestations of the total supreme abundance of everything, like

the five great elements which unceasingly **manifest the essence** of the real condition as the **direct perception** of objects of the six sense consciousnesses **and** unceasing **desirable** qualities, like form, sound, smell, taste, and so forth. Because these self-manifestations are enjoyed by each (buddha), there is the name 'kaya of perfect pleasures (sambhogakaya)'. Because these manifestations **come forth** directly from the *tsal* energy of the Source, Pure Perfect Presence, they are **united** in the All-Creating state of Pure Perfect Presence, and are not something other. '**Union of the states of Samantabhadra**' means that, however all dimensions of the desirable qualities explained above appear, they are **beyond** classification in terms of **the acceptance of good and the rejection of bad** within the essence of the unique pure dimension of **Samantabhadra**. Because everything arises as the **direct manifestations** of *rolpa* energy from the space of **All-Creating** Pure Perfect Presence, they are primordially **united** in that state. [313] The *Longchen Rabjam* Tantra says:<sup>149</sup>

Everything is identical in Samantabhadra. Even non-good is identically good. (Samantabhadra is beyond good and bad.) Even non-identical is identical. Everything is united in the self-perfected state.

### Vajrasattva

The third type is the union of the states of the Teacher, Vajrasattva.

**(r) "The union of the states of Vajrasattva means union in the non-arising, non-ceasing state."**

What is the principle of the **union of the states** of the Teacher, **Vajrasattva**? The empty, luminous self-originated wisdom of *rigpa* does **not arise** from causes and conditions. The inner radiance of the self-originated uncompounded state beyond

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<sup>149</sup> Chapter 40. The third of five lines is missing: *bzang ngan med par kun tu bzang*.



dissolution and degeneration does **not** cease. The elaborate impartial manifestations of the total clear light of wisdom are the **states** of Vajrasattva, which are effortlessly, spontaneously **united** in the dimension of All-Creating Pure Perfect Presence. [314]

## Nirmanakaya

The fourth type is the union of the essence of all-pervading nirmanakaya.

(r) "(There are **nirmanakaya buddhas**, like) the **Seven** (with the) **Highest** (aspiration, including) **Shakyamuni**, the **one thousand and two** (buddhas of this fortunate eon), and (the current buddhas) as numerous as atoms. The benefits produced by their **Bodies, Voices and Minds** arise from the **Body, Voice and Mind** (of the All-Creator). In the real condition of the **Body, Voice and Mind** (of All-Creating Presence), the ways in which the **Bodies, Voices and Minds** (of **nirmanakaya buddhas**) benefit (beings) are united in the **All-Creating State**."

There are many great heroes who arise as the unceasing *rolpa* energy of the *thugje* energy of **nirmanakaya buddhas** who pervade all the realms of the infinite disciples. There are the **seven** buddha heroes who have the **highest** aspiration and concern for the highest perfection of the power of compassion. Among those seven buddhas is **Shakyamuni**, the unequalled supreme teacher, who is praised by Padma Karpo as especially eminent, and who appeared as the most glorious of beings when the lifespan in the human world was one hundred years. There are also the **one thousand and two** buddhas of this fortunate eon. In addition, there are the buddhas concretely present now, who are as **numerous as the atoms** of the realms in the ten directions. There are those buddhas who came in the past and who will come in the future. Their **Bodies, Voices and Minds** perform sacred actions to **benefit** beings who need training. All these buddhas **manifest** from the *rol-tsal* energy of the **Body, Voice and Mind** of

dharmakaya, the All-Creating King. [315] Their abode is the realm of the **real condition of the Body, Voice and Mind** of All-Creating Pure Perfect Presence, because they are not other. The **ways in which** the miracles of magical **Bodies**, the miracles of instructive **Voices**, and the miracles of communicative **Minds** **benefit** beings who need training is not something other than the *rol-tsal* energies of Pure Perfect Presence. Thus all nirmanakaya buddhas are said to be primordially indivisible and **united in the All-Creating State**. The *Longchen Rabjam* Tantra says:<sup>150</sup>

Buddhas of the past and present, victorious ones who will come in the future, and supreme deities, like Samantabhadra and Vajrasattva, never move from the state of the essence. Although all varieties of phenomenal manifestations [316] can be enumerated within the one state, no phenomenon is something different.

### Self-Originated Wisdom

The fifth type is union in self-originated wisdom.

(r) **"In the citadel of dharmadhātu there does not exist even one (buddha) not united in me. In the infinite realm of space, there does not exist even one (thing) not united in me."**

**In the citadel of non-conceptual dharmadhātu** beyond dimensions based upon object and subject, all possible buddhas abide in the one total equality of the four times, and there does not exist even one who does not manifest from the *tsal* energy of self-originated wisdom. Thus **there does not exist even one who is not united in me**, the Teacher, the All-Creating King. Similarly, **in the infinite** and immeasurable great expanse of the **realm of space**, all things that concretely appear as the outer and inner universe of the manifestations of samsara and nirvana are the unique *rolpa* energy of self-originated wisdom. Because **there**

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<sup>150</sup> Chapter 3.

**does not exist even one thing not united in me**, everything abides together in the unimaginable, inexpressible dimension of dharmadhatu, beyond acceptance of good and rejection of bad. [317] The *Dochu* says:

All self-originated phenomena are known to be the self-originated wisdom of Presence. Because there does not exist any phenomenon which is other than this self-originated Pure Perfect Presence, there does not exist any phenomenon which is not Presence.

### **Sattvavajra Fainted**

(The third subdivision is the explanation about how Sattvavajra was frightened and fainted.)

**(r) When that was spoken, Sattvavajra was frightened and fainted.**

**At that time** when the above words were **spoken**, the (All-Creating King) explained that, in the transcendent essence of total self-originated wisdom beyond effort and struggle with cause and effect, in the baseless, primordially pure total expanse of Samantabhadra beyond speech, thought and communication, all phenomena of samsara and nirvana are identically united in the total all-pervading, empty, unique *thigle* of dharmakaya. When he heard this explanation, **Sattvavajra was frightened and fainted.**

Dzogchen atiyoga directly teaches the meaning of the state of the primordial purity of the three worlds, beyond the names 'samsara' and 'nirvana', and beyond actions and efforts with cause and effect. Because the knowledge of dzogchen atiyoga is very profound and difficult to fathom, it is said to be a dimension which produces panic and fear when not understood. [318] In general, the knowledge of the three series of inner tantra and definitive secret dzogchen is not (always) understood from specific profound expressions, like 'primordial enlightenment of all beings' and

'beyond the acceptance of good and rejection of bad'. Gyaltsab Chenpo says:

When someone with a very bad character is devoted to the ordinary and is always surrounded by bad friends, there is no devotion, even if magnificent, profound teachings are carefully explained.

The Bodhisattva Shantideva says:

Whatever words are collected by Mahakashyapa, the words cannot fathom (the meaning). When you do not understand this, [319] what can be done with what is not an apprehendable object?

When one thinks about the meaning and considers that one does not understand, one should not affirm, deny or create some mistaken view about the profound teaching. The correct way is to be very careful about actions which reject the teaching.

### **Conclusions about Union**

The third subdivision is the conclusion, about how everything is united in the self-originated wisdom of the real condition beyond good, bad, acceptance and rejection. It has two subdivisions:

- 1) the fearful question, about whether mistaken appearances and impossible things are united in the uncompounded real condition (p229);
- 2) and the answer, that everything is united in the state beyond good, bad, acceptance and rejection because everything manifests as the *rolpa* energy of self-originated wisdom (p230).

## Question about Mistaken Views

The first subdivision is the fearful question, about whether mistaken appearances and impossible things are united in the uncompounded real condition.

(r) After (Sattvavajra) recovered consciousness, he asked: "Hey King of Union, please listen! If compounded phenomena are united (in you), then all (impure) phenomena are united (in you). Uncompounded (creator-gods) are united (in you). According to you, the two views of eternalism and nihilism (advocated by) the mistaken views of *mutegpas* about dharmadhatu and the realm of space are the unmistakable state. Then what is the reason for the (different) names, 'buddha' and 'sentient being'? How can *mutegpas* be perfect buddhists?" Thus he asked.

After Sattvavajra recovered consciousness, in relation to his once again not understanding the profound meaning of the absolute equality of the conditioned existence of samsara and the peace of nirvana beyond good and bad, he asked the All-Creating Teacher: [320] "Hey King of the complete, indivisible Union of everything of samsara and nirvana in the state! All-Creating Teacher, please listen to the way in which what you said is very unacceptable. It has been said that one should:

Question the mistaken words to remove doubts.

With the following words Sattvavajra presented the basis of his challenge. All victorious ones of the three kayas are united in the All-Creating State. But, in addition, if the essence of phenomena compounded by causes and conditions, everything encompassed by the animate and inanimate universe, and all of these manifesting phenomena of impure samsara are united in you, the Teacher, then all considerations of eternalism, like sovereign lords struggling on the training paths advocated by non-Buddhist extremists, or creator-gods who are considered to be self-

originated, **uncompounded** and eternal **are** also **united** in you. [321] Space which has not originated from causes and conditions is unified in you, the All-Creator. But, at the same time, the corrupt philosophical systems with the **two extreme views of eternalism and nihilism** which are advocated by the **mistaken views of *mutegpas***, with their level of teaching **about** the dimension of **dharmadhatu or the realm of space, are also united in your** All-Creating precise, **unmistaken non-dual state** of the self-originated wisdom of *rigpa*. If the state of everything of samsara and nirvana becomes entirely one, beyond good, bad, high and low, [322] **what is the reason for the different names, 'buddha' and 'sentient being'?** It does not make sense to use those names. **How can non-Buddhist '*mutegpas*', who deviate onto paths of eternalism and nihilism, be perfect 'Buddhists', who are on the path of profound interdependent origination?** If this were so, there would be no difference between saying one name or the other. (Here is the meaning of the Tibetan word for Buddhist - *sang gye*): *sang* means to purify the darkness of ignorance and *gye* means to **perfect** total realization by unfolding the lights of wisdom. What is the logic? Because if there is no difference between ignorance and wisdom and if there is no difference between sentient beings and buddhas, then it is not logical that sentient beings can become enlightened." **Thus he spoke.**

### **The Answer that Everything is Wisdom**

The second subdivision is the answer, that all is united in the state beyond good, bad, acceptance and rejection because everything manifests as the *rolpa* energy of self-originated wisdom.

**(r) Then Pure Perfect Presence, the All-Creating King, the King who Unifies Everything, replied. "Hey Mahasattva, listen! When you understand my essence, you will have confidence that everything is united. Mahasattva, if you have a different understanding of my essence, you will not have confidence. Understand All-Creating Pure Perfect Presence!**

**When you understand All-Creating Pure Perfect Presence, then that self-originated Pure Perfect Presence transcends the dualistic extremes of eternalism and nihilism. Unborn and beyond object and subject, (Presence) transcends the extreme of eternal entities. Unchanging self-originated wisdom transcends the extreme of nihilistic nothingness. (Here is the meaning of *muteg*;) *mu* (limitations) are dharmadhatu; *teg* (support) means the place of understanding. A duality between buddhas and sentient beings is not perceived by All-Creating Pure Perfect Presence." Thus he spoke.**

After the retinue's question doubting the meaning, **then Pure Perfect Presence, the All-Creating King, the King who governs everything of samsara and nirvana by uniting all knowable phenomena encompassed by the universe of samsara and nirvana in the one absolute equality beyond rejection and acceptance, again replied to eliminate the retinue's doubt and fear.** [323] **Hey Mahasattva, listen! The essence of me, All-Creating Pure Perfect Presence, is dharmadhatu beyond concepts. So when you genuinely understand that the meaning of absolute equality beyond acceptance and rejection does not abide in the limitations of eternalism and nihilism, you will transcend doubt and will have confidence that everything is united in the realm of dharmadhatu, Pure Perfect Presence, which does not differentiate or exclude any good or bad phenomena of samsara and nirvana. But, Mahasattva, when you have a different understanding of the meaning of the essence of me, the Teacher, space beyond concepts, the absolute equality of the real condition, [324] because you have this different understanding and do not recognize the essence of All-Creating Pure Perfect Presence, you will not have confidence that all phenomena are united together in the unique thigle of my dimension, beyond good, bad, rejection and acceptance.**

For that reason, **understand this precise natural state of All-Creating Pure Perfect Presence! When you correctly understand the essence of All-Creating Pure Perfect Presence, then that self-originated rigpa, Pure Perfect Presence, without**

rejecting any *mutegpa* view of eternalism or nihilism, naturally **transcends all dualistic extremes of eternalism and nihilism**. How? The essence of *rigpa*, Pure Perfect Presence, is primordially **unborn**, transcends the dimension of the dualistic manifestations of **object and subject**, and is primordially empty, **beyond** concepts. Presence **transcends the limitations of eternal entities**. [325] Presence abides as the essence of the **unchanging** self-perfected, **self-originated wisdom** of unceasing radiant clear light. **Transcending the extreme of nihilistic nothingness**, everything manifests as the *rolpa* energy of self-originated wisdom and is united in the state beyond good, bad, acceptance and rejection. In fact, here is the meaning of *muteg*: **mu (limitations)** are not something other than the essence of **dharmadhatu**, the state of realization: **teg (support) means the place of** precisely **understanding** that essence of dharmadhatu beyond concepts. The manifestation of the dualistic limitations of eternalism and nihilism is not something other than dharmadhatu. No concept which arises is other than the self-originated wisdom of Presence Itself. No knowable object is other than dharmadhatu. No good or bad concept, like eternalism, nihilism, and so forth, is other than the essence of total unlimited, unbounded, non-conceptual primordial emptiness in the dimension of dharmadhatu, Pure Perfect Presence. All concepts are great ornaments which are not rejected by atiyoga dzogchen. [326] The *Longchen Rabjam* says:<sup>151</sup>

The unborn, unceasing (state) manifests variety. The three hundred and sixty (Tsen deities) are ornaments of dzogchen. The great dimension is self-liberated, beyond the rejection (of anything). Within samsara, the dualistic manifestation of self and other, the six lokas, mutegpas, eternalists, and nihilists have the same cause and soar in my dimension. The states of all things are ornaments of dzogchen. The state beyond rejection is all-pervading and primordially liberated. There is no basis for assigning names to the luminosity in my dimension. Self-awareness

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<sup>151</sup> Some similar ideas and phrases occur in the main Longde tantra, named *klong chen rab 'byams*. But this is not a quotation from that tantra.



does not abide on any foundation. The totally evil views of *mutegpas* are (simply) the mistaken analyses of people. But the natural condition of everything and the (extremes of) eternalism and nihilism are not dualities in me. The four extremes and four limitations<sup>152</sup> are self-liberated. Everything is already perfected in the primordially liberated (state) beyond rejection.

and:

Mistaken views are also my state. (Views of) *mutegpas* are great self-liberated ornaments of dzogchen.

In the same way, because there is no differentiation of **dualistic** good and bad phenomena, like **buddhas** and **sentient beings**, any **perception** like that is **not** an authentic **perception of** the essence of **All-Creating Pure Perfect Presence**. When there is unmistakable perception of the essence of the All-Creating King, any appearance at all, such as samsara, nirvana, good, bad, and so forth, manifests as the unceasing *rolpa* energy from the unborn dimension. From the very moment of arising, appearances are already liberated in the spacious dimension of Pure Perfect Presence, *rigpa*, total groundless primordial emptiness. Thus there are no limitations of good, bad, rejection and acceptance. The *Longchen Rabjam* says:<sup>153</sup>

Any poison in all-pervading Presence Itself is the unborn spacious dimension of Samantabhadri. The spaciousness of Samantabhadri manifests as unceasing *rolpa* energy. [328] One's *rigpa* is the unique spacious essence. The space of *rigpa* is non-dual spaciousness. The limitation of existence, manifesting as the phenomena of samsara, and the limitation of non-existence, manifesting as nirvana, are spaciousness. Total bliss is the spacious dimension of Pure

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<sup>152</sup> The two limitations are existence and non-existence. The four limitations are existence, non-existence, both and neither.

<sup>153</sup> This quotation is not from the main Longde tantra.

Perfect Presence. The two non-rejected limitations and the four uncompounded limitations are the effortless spacious dimension beyond rejection and acceptance. The perfection of all and the perfection of one are uncorrupted total spaciousness. The impartial spacious dimension, liberated in equality and primordially pure, transcends bondage and liberation.

**Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-fourth chapter, which explains *Union in the State*.**

This concludes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-fourth chapter, which explains *Union in the State*.**

## Chapter 35 - *Unmistaken Dzogchen Transmission*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-five explains that the self-originated wisdom of Presence Itself is self-perfected natural dzogchen beyond cause, effect, action and effort. It has two subdivisions: [329] the brief explanation (p235); and the extensive explanation (p235).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that dzogchen teaching is not the dimension of other teachings, because dzogchen transcends cause, effect, struggle and practice.**

After explaining that all phenomena are united in the indivisible absolute equality of All-Creating Pure Perfect Presence beyond good, bad, acceptance and rejection, **then the All-Creating King, Pure Perfect Presence, explained that the teaching of the state**, whose meaning transcends actions and efforts with entry, view, and so forth, **is not the dimension of the other eight vehicles**. He explained with precise words the secret principle that the extraordinary **teaching of natural dzogchen transcends cause, effect, struggle and achievement**. (This statement encourages practitioners) to pursue the meaning which will be explained below. [330]

### Extensive Explanation

The second subdivision is the extensive explanation. It has two subdivisions: the general explanation (p236); and the detailed explanations (p236).

## General Explanation

The first subdivision is the general explanation.

(r) **"Hey Mahasattva! This dimension of me is difficult. These eight aspects - entrance, view, samaya, sacred activity, path, abode, wisdom and real condition - do not agree with the views and behaviors of other vehicles (included in) the five types of vehicles of the three kayas."**

**Hey Mahasattva! This essence of the dimension of me,** the Teacher, the All-Creating King, transcends cause, effect, struggle and achievement. So it is very **difficult** to understand. Why? The meanings of **these eight topics - entrance, view** to understand, **samayas** to preserve, **sacred activity** to perform, **path to follow**, level of **abode**, **wisdom** to realize, and **real condition** of the natural state - do not agree with the **other vehicles from the five types of vehicles** of definitive achievement which are communicated by **the three kaya teachers**. (Usually we say) six vehicles, but here the two inner types<sup>154</sup> are counted as one type. My eight topics **do not agree with** the struggle, practice, acceptance and rejection of **the views, behaviors**, and so forth, of those vehicles. There are higher and lower states of knowledge.  
[331]

## Detailed Explanations

The second subdivision is the extensive explanation. It has four subdivisions:

- 1) the explanation of the essence of the eight meanings of the real condition beyond action and effort (p237);
- 2) the explanation about how vehicles of cause and effect do not understand the precise meaning (p238);
- 3) the statement that the worst evil is to betray the natural state with struggle and practice (p239);

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<sup>154</sup> Mahayoga and anuyoga.

- 4) and the explanation about skillful means to guide those with lower capacity, because the dzogchen natural state is not the dimension of all (p240).

## Eight Meanings

The first subdivision is the explanation of the essence of the eight meanings of the real condition beyond action and effort.

**(r) "The entrance is engagement beyond search. The view is beyond meditation. The samayas are beyond preservation. Sacred activities are beyond effort. The path is beyond travel. The abode is beyond action. Wisdom is non-conceptual and beyond movement. The real condition is the natural state beyond fabrication."**

What are the eight meanings which are not the experiential domain of those other vehicles explained above? **The entrance** to the meaning of the primordial liberation of All-Creating Pure Perfect Presence, beyond support and ground, **is engagement beyond search**, because Presence is primordially beyond dependence upon cause, effect, struggle and practice. Similarly, **the view** of atiyoga dzogchen **is** transcendent primordial liberation, **beyond meditation**.<sup>[332]</sup> **The samayas** of nothingness, uniqueness, omnipresence and self-perfection primordially transcend violation and **are beyond preservation**. **Sacred activities are beyond effort**, strife and struggle because Pure Perfect Presence is already primordially established and effortlessly self-perfected. There is **no gradual travel on a path** because all manifestations of the six types of beings primordially abide as non-dual Pure Perfect Presence. There is **no action** to attain some higher level of **abode** because the level of unfabricated supreme wisdom is primordially attained without training. Because the self-originated **wisdom** of Presence Itself **is** completely **non-conceptual**, beyond dualistic concepts of object and subject and **beyond the movements** of analytical mind fixed on categories, wisdom transcends the dimension of the struggles and achievements of lower vehicles.

[333] **The real condition**, the essence of Pure Perfect Presence, is the self-originated, uncompounded primordial **natural state**, beyond fabrication through the trainings and travels on paths, and so forth.

### **Vehicles Do Not Understand**

The second subdivision is the explanation about how vehicles of cause and effect do not understand the precise meaning.

(r) **"Hey Mahasattva! If this (dzogchen) meaning is taught to followers of cause and effect, they say, 'These topics are not logical, because effects come from causes'. (Followers of sutra) say that the application of a cause - the actions of the sentient beings of the three realms - produces the effect of the buddhas of the three times. (Followers of tantra), through application to cultivate the view as the cause, claim to obtain the effect of what is meditated. But their meditations never obtain the goal."**

**Hey Mahasattva! These profound topics** explain the primordial self-perfection of the eight above-mentioned qualities, beyond struggle and achievement. **If these topics are clearly taught to those who follow vehicles of cause, effect, acceptance and rejection, they negate the meaning by saying, 'These topics of dzogchen, which transcend cause, effect, struggle and achievement, are not logical'.** Followers say this because the scriptures of the victorious one speak about the infallibility of cause and effect, and followers establish their unerring logic about occurrences based upon **worldly phenomena**, in which **effects come from causes**. For example, the **effect** of a sprout depends upon the **cause** of a seed **and** secondary conditions, like water, fertilizer, heat, moisture, and so forth. [334]

Followers of vehicles of characteristics **claim that the effect of buddhas of the three times comes from the application of a cause**, such as a path which is based upon the acceptance of

good **actions** and the rejection of bad actions of **sentient beings of the three realms**.

For followers of effect-oriented mantra vehicles, the **cause is the application of** struggle and practice to **cultivate** the development and completion contemplations of their **view**, that the universe is established as the essence of primordial enlightenment. They **claim to obtain that** ultimate **effect** which corresponds to **whatever** deity they have **meditated**. [335]

**But**, no matter how much they meditate, **their meditations never obtain the** ultimate **goal**. Because they do not clearly understand the meaning of Presence Itself beyond action and struggle, all of their views and meditations are disconnected from and do not correspond to the natural state.

### **The Worst Evil**

The third subdivision is the statement that the worst evil is to betray the natural state with struggle and practice.

**(r) "All phenomena are the natural real condition. Thus the attempt to construct the natural real condition is the worst evil, because the truth is betrayed through falsehood."**

**All phenomena** encompassed by the universe of samsara and nirvana are primordially perfected in the space-like dimension of Presence Itself, beyond fabrication, transformation, rejection and acceptance. Phenomena are already totally liberated, beyond base and root. **Because phenomena are the primordial, natural real condition** beyond fabrication and transformation, **the attempt to construct** something superior to or better than the **natural** and unchanging real **condition** through struggle and practice, using levels, paths, training, travelling, and so forth, **is the worst evil**. In this way **the** state of the unsurpassable definitive **truth** of the unmistakable natural state of the precise real condition **is betrayed** and changed, **through falsehood** which does not correspond to the natural state of things. [336]

## Guidance for Those with Lower Capacity

The fourth subdivision is the explanation about skillful means to guide those with lower capacity, because the dzogchen natural state is not the dimension of all.

**(r) "(However, in the case of disciples with lower capacity,) they may be skillfully guided to an isolated retreat place. Separated from the distractions of sense objects, they struggle and practice with views, meditations, samayas, and so forth. Then the non-conceptual equality (of dzogchen may be gradually) explained in a skillful way." Thus he spoke.**

However, disciples with lower capacity, who cannot precisely understand the meaning of dzogchen, may be **skillfully guided to an isolated retreat place**, away from distractions and diversions. **Separated from the distractions of objects**, like forms, and so forth, **of the five senses**, they can use methods to **struggle and practice with the views**, the contemplative **meditations, samayas** to preserve, **and so forth**, of specific lower vehicles. **Then** it is necessary to first **explain in a skillful way** in order to gradually guide the disciples toward the profound meaning of dzogchen, the natural state which displays **non-conceptual absolute equality** and is not the dimension of all. [337] **Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-fifth chapter, which explains the *Unmistaken Definitive Meaning of Dzogchen Transmission*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-fifth chapter, which explains the *Unmistaken Definitive Meaning of Dzogchen Transmission*.**



## Chapter 36 - *Union in Body, Voice and Mind*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-six explains that manifestations are self-perfected, beyond action and effort, because everything is united in the All-Creating King, the authentic condition of Presence, and because the essence, nature and *thugje* energy of whatever happens manifest the three kayas. It has two subdivisions: the brief explanation (p241); and the extensive explanation (241).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the essences of all phenomena are unified in the essence of the Body, Voice and Mind of the State.**

After explaining the effortless self-perfection of view, meditation, samaya, and so forth, **then the All-Creating King, Pure Perfect Presence, explained that, because the essences of all phenomena** which manifest as the duality of samsara and nirvana are created by the **Body, Voice and Mind of the All-Creating State**, phenomena are not something other than the All-Creating Pure Perfect Presence, but **are united in the essence** of that state. [338]

### Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the brief explanation of the principle that the manifestations of the universe of samsara and nirvana are created from the unceasing *tsal* energy of the empty luminosity of self-originated wisdom (p242);
- 2) the extensive explanation of the principle of creation as Body, Voice and Mind (p243);

### **Energy of Empty Luminous Wisdom**

The first subdivision is the brief explanation of the principle that the manifestations of the universe of samsara and nirvana are created from the unceasing *tsal* energy of the empty luminosity of self-originated wisdom.

**(r) "Hey Mahasattva! Understand this essence of me. I am the essence of Pure Perfect Presence. Pure Perfect Presence is the King who creates all. The essence of the All-Creating King is Body, Voice and Mind. There does not exist even one thing which was not created by Body, Voice and Mind. The buddhas of the three times were created by Body, Voice and Mind. The bodies, voices and minds of the sentient beings of the three realms were created by the Body, Voice and Mind of me, the All-Creator. Everything encompassed by the animate and the inanimate universe was created by the Body, Voice and Mind of me, the All-Creator, as the natural, unfabricated real condition." Thus he spoke.**

**Hey Mahasattva! Understand this principle of the essence of me, the All-Creator, the source, Pure Perfect Presence, the one who creates everything of samsara and nirvana. What is the principle? I, the All-Creator, am the source of all phenomena, *rigpa*, the essence of Pure Perfect Presence, empty, luminous, unceasing wisdom. That *rigpa*, Pure Perfect Presence, is the King who creates the concrete manifestations of all phenomena of samsara and nirvana. So what is the essence of the All-Creating King, the source, Pure Perfect Presence? The essence is the qualities of the three vajras of Body, Voice and Mind - the unborn vajra **Body**, the unobstructed vajra **Voice**, and the unceasing Presence of vajra **Mind**. Because there does not exist even one phenomenon of samsara and nirvana which was not created by the emptiness, clarity and *rigpa* which are the essence of **Body, Voice and Mind**, all buddhas of the three times - past, present**

and future - **were created by the Body, Voice and Mind of me, the All-Creating Teacher. The bodies, voices and minds of the sentient beings encompassed by the three realms - desire, form and formless - were created by the Body, Voice and Mind of me, the All-Creator.** To summarize, absolutely **everything encompassed by both the animate and the inanimate universe was created by the Body, Voice and Mind of me, the All-Creator,** as the authentic state of phenomena, **the natural, unfabricated real condition,** the essence of Perfect Presence, the state of primordial liberation beyond rejection and acceptance. [340] **Thus he spoke.**

### **Creation by Body, Voice and Mind**

The second subdivision is the extensive explanation of the principle of creation as Body, Voice and Mind. It has five subdivisions:

- 1) the question about creation by Body, Voice and Mind (p243);
- 2) the answer with the general explanation (p244);
- 3) the answer that manifestations are the mandala of Body (p245);
- 4) the answer that sounds are the Mandala of Voice (p247);
- 5) and the answer that awareness, appearing as the five objects, is the mandala of Mind, non-conceptual absolute equality (p248).

### **Question about Creation by Body, Voice and Mind**

The first subdivision is the question about creation by Body, Voice and Mind.

**(r) Then Sattvavajra asked the following question: "Hey All-Creating King, Lord Who Creates! Will you please explain the meaning about which I am ignorant and which I do not understand? Will you please explain to me how (phenomena) are created?" Thus he requested.**

**Then Sattvavajra asked the following question: Hey Teacher, All-Creating King, Great Lord Who Creates all**

phenomena of the universe of samsara and nirvana! I am **ignorant** about how the nature of self-originated *rigpa*, the authentic condition of All-Creating Pure Perfect Presence, is manifested by the wisdom of one's individual *rigpa*. I **do not understand** how this **meaning** agrees with scriptures, logic and upadeshas. **Will you**, the All-Creating Teacher, **please explain** to me the meaning? [341] **Will you please explain to me** in detail the principle of **how** all phenomena of samsara and nirvana **are created** by the Body, Voice and Mind of the All-Creating State? **Thus he requested**. Then the Teacher explained the principles with the following answers.

### **General Answer about Body, Voice and Mind**

The second subdivision is the general explanation.

(r) **"Hey Mahasattva, listen! I am the essence of Body, Voice and Mind. Body is the real condition of direct manifestations, which are miraculously created as the *rolpa* energy of Samantabhadra. The concrete proclamations of the sounds and words of Voice explain through speech how to understand the ultimate real condition. The unobstructed self-originated wisdom of Mind creates the lamp of the Teacher's wisdom which unmistakably displays the ultimate nature of the real condition."**

Then the All-Creating Teacher answered as follows. **'Hey Mahasattva, listen!** The essence of me, All-Creating Pure Perfect Presence, **is the unchanging clear light, the unimpeded wisdom beyond obscuration and darkness, the essence of the indivisibility of Body, Voice and Mind.** [342] **The Body of that state is the real condition of the direct manifestations of self-originated wisdom, the All-Creating King. All appearances of the animate and inanimate universe are miraculously and marvelously created as the unobstructed manifestations of the *rolpa* energy of Samantabhadra. All of these manifestations, limitless and**

immeasurable like dharmadhatu and space, are the *rolpa* energy of the Body of the All-Creating King.

**Concrete proclamations** use various animate and inanimate **sounds and words** of the incommunicable nature of **Voice** to **explain through speech how to understand the ultimate real condition**, total unrestricted, empty, luminous, unobstructed wisdom.

The **unobstructed self-originated wisdom** of the state of **Mind**, the non-duality of profound (emptiness) and luminosity, **creates something like the lamp of the Teacher's wisdom**. Through its non-conceptual total equality, the lamp **unmistakenly displays the ultimate nature of the real condition**. The awareness of beings of the six types is not something other than this unobstructed luminosity. [343] The *Namkhai Tha Dang Nyampai Gyü* says:

The luminosity of one's *rigpa* displays to itself. The *lung* transmission of self-luminosity is revealed by itself. The great nail of one's *rigpa* strikes itself. *Rigpa* is said to be the highest of all teachers.

### **Mandala of Body**

The third subdivision is explanation that manifestations are the mandala of Body.

**(r) "Hey Mahasattva! Understand this meaning. Other than these manifestations of the animate and inanimate universe, no nature of Body exists in me. Manifestations explain and teach through their own nature. You, Mahasattva, should proclaim (how) you (understand) to others who do not understand."**

**Hey Mahasattva! You should understand this topic**, which will be explained now, that all manifestations, however they appear, are the mandala of the Body of me, the All-Creator. What are the manifestations? All these phenomena encompassed by the

**animate and inanimate universe** are unobstructed *rolpa* energy from the unborn dimension. **Other than these manifestations** for sentient beings of the six types, **no amazing nature of Body exists in me**, the All-Creating Teacher. Thus there is the instruction to know that these outer and inner phenomena are the essence of the Bodies of the victorious ones. [344] The *Chö Chenpo Medu Jungwa*<sup>155</sup> says:

Mahasattva! The appearances everywhere of various Bodies of victorious ones are like jewels in every direction. Thus he spoke. (Again he spoke:) The color appearances of Bodies and the varieties of their manifestations are like jewels. A white precious jewel is always a jewel. Any Body color - red, blue, yellow or green - is still a jewel. One cannot make the distinction, 'This is a jewel' and 'This is not a jewel'. Similarly, with regard to the Bodies of the victorious ones, the colors that appear, the kinds of shapes that manifest, [345] the scents that are smelled, the flavors that are tasted, the forms that are seen, the sounds that are heard, and the tactile sensations that are felt are all the Body of the state. Thus one cannot say something like 'This color and shape are the Body of the victorious ones' and 'This (color and shape) are not the Body of the victorious ones'. The various forms of the wisdom Bodies of victorious ones arise from mind. Thus he spoke.

Just as these concrete appearances **teach and explain through their own nature** the non-duality of appearance and emptiness, in the same way, **you, Mahasattvavajra, should proclaim to other beings who do not understand** how you understand that these phenomena of the outer and inner universe, which appear but are like empty, luminous, essenceless illusions, are the mandala of the Bodies of the victorious ones. [346]

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<sup>155</sup> Chapter 12.

## Mandala of Voice

The fourth subdivision is the explanation that sounds are the mandala of Voice.

(r) **"Hey Mahasattva, listen! Because the sounds of earth, water, fire, air and space and the sounds and words of sentient beings of the six lokas are not other than the Voice of Me, the All-Creator, the meanings of the words and sounds give that explanation through their compositional arrangement. Hey! You, Sattvavajra, should proclaim (how) you (now understand) to others who do not understand."**

**Hey Mahasattva, listen! Because the sounds of earth, water, fire, air and space which arise in the realms of the world and all possible sounds and words of sentient beings of the six lokas of beings are not other than the unborn, empty sounds of the Voice of Me, the All-Creating Teacher, the meanings which are communicated through the sounds of the words producing the communication give that so-called 'explanation through elegant compositional arrangement', using the sequential order of specific connections. The *Chö Chenpo Medu Jungwa*<sup>156</sup> says:**

The Voice of the tathagatas manifests in everything the meaning and nature of the inseparability of Body, Voice and Mind. The Voice of the tathagatas provides understanding of specific meanings. [347] All possible varieties of sounds and voices, the many names and terms, (manifestations of) wisdom, and so forth, and the many varieties of languages all arise from Voice. There does not exist even one phenomenon which is not Voice. Body and Mind are Voice. Voice and Mind are Body. Voice is nirmanakaya. Mind is the Source, the supreme Body of Pure Perfect (Presence). Body is sambhogakaya.

Because the essences of Body, Voice and Mind are

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<sup>156</sup> Chapter 12.

indivisible, appearances, sounds and awareness are Body, Voice and Mind. Also, each of these three is indivisibly self-perfected as the three kayas and the three secret vajras. Regarding all phenomena, however they appear, the Body of the unceasing appearances of the specific characteristics is sambhogakaya, [348] the Mind of the unborn essence beyond concepts is dharmakaya, and the Voice, with the specific aspects of communication and capacity, is nirmanakaya.

For these reasons the text says, '**Hey Mahasattvavajra, you should proclaim** the same meaning which you, Mahasattva, learned and understand just now. You should proclaim **to other beings who do not understand** that all sounds are the mandala of the Voice of the All-Creating victorious one.'

### **Mandala of Mind**

The fifth subdivision is the explanation that awareness is the mandala of Mind.

**(r) "Hey Mahasattva, listen! All sentient beings of the six types in the three realms, the non-conceptual absolute equality of the five great elements, and the unceasing non-conceptual, unborn real condition are nothing other than the Mind of me, the All-Creator. You, Mahasattvavajra, should proclaim (how) you (understand) to others who do not understand."**

**Hey Mahasattva, listen!** In the moment when all possible concepts with the characteristics of object and subject arise in the mind-streams of **all sentient beings of the six types of beings of the three realms** of the world, actually they are already self-perfected as non-conceptual self-originated wisdom, which does not partake of the concept for even an instant. [349] Because the natures of **the five great elements are non-conceptual**, they abide in **absolute equality** beyond concepts. The essence of the **real condition** beyond action and struggle **does not arise** from any objective dimension, **cannot be conceived** as anything at all, and **does not cease** all kinds of manifestations everywhere. Those



(beings, elements and real condition) **are not something other than the non-dual abiding of the empty *rigpa* of the Mind of me, the All-Creating Teacher.** The *Chö Chenpo Medu Jungwa*<sup>157</sup> says:

All these world systems of the three-thousand-fold universe originate from the Mind of the tathagatas, and there is nothing which is other than Mind.

Thus the text says, **You, Mahasattvavajra, should** unmistakably **proclaim to others who do not understand** just how **you** understand that all awareness of explained meanings is the mandala of Mind. [350]

### **Conclusion about Proclamation**

The third subdivision is the conclusion. It has two subdivisions:

- 1) the explanation of the defect that one may not encounter the All-Creating realm if this *lung* teaching is not proclaimed (p249);
- 2) and the instruction that, if the All-Creating realm is not encountered, one may experience senseless fatigue because one's essence is not recognized to be dharmakaya (p251).

### **Defect If Not Proclaimed**

The first subdivision is the explanation of the defect that one may not encounter the All-Creating realm if this *lung* teaching is not proclaimed.

**(r) "If Mahasattva does not explain this *lung* teaching, beings will not really understand my essence. If beings do not understand, they will never encounter me. The successors (of the All-Creator), like buddhas of the three times, all sentient beings who abide in the three realms, (bodhisattvas) of the ten spiritual levels who traverse the nine mountain passes and nine**

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<sup>157</sup> Chapter 12.

valleys, the three types of *rigdzins* - those with control over lifespan, mahamudra, and self-perfection - and so forth, will never encounter me, the All-Creator."

If Mahasattva does not proclaim to others this principle explained above, that all appearances, sounds and awareness are the essences of the Body, Voice and Mind of the Teacher, the All-Creating King, sentient beings who are disciples **will not understand**, because it is difficult to **really** understand this **essence of me**, the All-Creator, whose wisdom pervades all of samsara and nirvana and is beyond rejection, acceptance, action and struggle. [351] **If beings do not understand** that essence, **they will never encounter me** for infinite lifetimes. So that there is a lineage (of the All-Creator), it is necessary that sentient beings of the three realms precisely understand their own Presence Itself, the unfabricated real condition, the state of primordial enlightenment. Those who try to become **successors** of the Teacher, the All-Creating King, include the uninterrupted **succession of buddhas of the three times, all sentient beings who abide in the three realms** as the successors of those victorious ones, bodhisattvas **of the ten levels who gradually traverse** the stages of the levels and paths as if they were **nine mountain passes and nine valleys**, the three types of *rigdzins* - those with **control over lifespan** because they are beyond the three defilements<sup>158</sup>, those with total **mahamudra** illumination with their bodies as divine bodies, [352] and the *rigdzins* of **self-perfection**, with power to govern the aspects of the five self-perfected kayas of Vajradhara, and so forth. These beings **will never encounter the essence of me, the All-Creator, rigpa**, Pure Perfect Presence, the state beyond effort which transcends the paths of rejection, acceptance, action and struggle. Because that fault will exist, you should unmistakably proclaim this precise meaning.

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<sup>158</sup> The three defilements are desire, rebirth and view.

## Fatigue without Recognition

The second subdivision is the instruction that, if the All-Creating realm is not encountered, one will experience senseless fatigue because one's essence is not recognized to be dharmakaya.

(r) **"If beings never encounter me, the All-Creator, sentient beings who abide in the six lokas of the three realms will not by themselves recognize their own essence. Even if bodhisattvas who abide on the ten levels are diligent for three eons of immeasurable length, they will not encounter me. Thus they will not recognize their own essence. The three *rigdzins* have power over their bodies and obtain sambhogakaya with their bodies, but their minds will not recognize their own Presence. Thus they will not recognize that their own essence is non-dual from me, the All-Creating King. While they do not recognize, they will be conditioned by the disease of fatigue. For this reason, you should proclaim my essence." Thus he spoke.**

If all of those beings mentioned above, like the sentient beings of the three realms, and so forth, **never encounter me, the All-Creating Teacher**, the source, self-originated wisdom, what will happen? Those sentient beings who abide in the six lokas of the three realms **will not by themselves recognize their own essence**, the Source, Pure Perfect Presence, dharmakaya, the wisdom of total bliss. [353] Even if **bodhisattvas who abide on the ten levels** of the paths of the vehicles of characteristics are diligent with traveling and training on their paths for three immeasurable eons or **eons of immeasurable length**, they **will not encounter me, the All-Creator**, Pure Perfect Presence and they will not experience direct understanding. Because they will not encounter my All-Creating State, they **will not recognize** the state of **their own essence**, self-perfected dharmakaya beyond action and struggle.

Similarly, after all of those **three** types of *rigdzins* mentioned above **who have power over** the form of pure deity **body**, which is not like a karmically produced body of habitual

patterns, **obtain** attributes of **sambhogakaya with their body**, still their **minds will not recognize** the precise essence of dharmakaya, **their own Presence** Itself. Because they have not transcended their opinionated views about non-conceptual clear light, they may see a little that external appearances are sambhogakaya forms, **but they will not recognize** the precise display of victorious self-manifestation - **that their own essence** of the Pure Perfect Presence of the clear light of their own *rigpa* is **primordially non-dual from me, the All-Creating King**, dharmakaya. [354] **As long as they do not recognize** that their own essence is exactly this All-Creating Pure Perfect Presence, they will not obtain the ultimate goal, but will live only on levels of training and traveling. Through rejecting, accepting, struggling, practicing, and so forth, they will be consumed by the disease of fatigue. **For this reason, you, Sattvavajra, should proclaim** to disciples this principle, that appearances, sounds and awareness **primordially abide as the essence** of the Body, Speech and Mind **of me**, the King who creates all displays of self-originated wisdom, in which there does not exist any dualism.' [355] **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-sixth chapter, which explains that *All Phenomena are United in the Body, Voice and Mind of the All-Creating Teacher*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-sixth chapter, which explains that *All Phenomena are United in the Body, Voice and Mind of the All-Creating Teacher*.**

## Chapter 37 - *Non-Meditation*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-seven explains that the naturally pure state of Presence Itself is primordially self-perfected, beyond meditation. It has two subdivisions: the brief explanation (p253); and the extensive explanation (p253).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, spoke about the real condition of dzogchen beyond meditation.**

After explaining that everything of the animate and inanimate universe is the essence, nature and energy of Pure Perfect Presence and effortlessly manifests as the self-perfected essence of Body, Voice and Mind, **then the All-Creating King, Pure Perfect Presence,** <sup>[356]</sup> **spoke about the principle that hope, fear, effort and struggle are not necessary in any way. Everything of samsara and nirvana is said to be the real condition of dzogchen** because everything is primordially perfected and already enlightened as the five great things<sup>159</sup>. This real condition is already primordially liberated in unborn space, **beyond** the effort and struggle of **meditation** of the lower vehicles.

### Extensive Explanation

The second subdivision is the extensive explanation. It has four subdivisions:

- 1) the general explanation of the essence of Presence Itself, beyond meditation (p254);

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<sup>159</sup> The five great things are manifest enlightenment, dharmadhatu enlightenment, one's state as enlightenment, just-that enlightenment and non-enlightenment.

- 2) the extensive explanation of the nature of deviations from trying to meditate Presence Itself (p255);
- 3) the explanation of the correct way to maintain authentic Presence Itself, beyond correction and corruption (p263);
- 4) and the way to realize enlightenment by maintaining precise Presence Itself (p266). [357]

### **Presence beyond Meditation**

The first subdivision is the general explanation of the essence of Presence Itself, beyond meditation.

**(r) "Hey Mahasattvavajra, you who abide on the level of *rigdzins*, and so forth, you bodhisattvas who abide on spiritual levels, and you sentient beings of the three realms whose time has arrived! The total meaning for all (of you) is me, the All-Creator. My essence is the real condition of Pure Perfect Presence. Understand that the real condition of Presence is beyond meditation."**

**Hey! 'Mahasattvavajra'** is the name of the lord of the retinue, the compiler of the teachings. The words '**and so forth**' refer to **those who abide on the level of the four** (types of) *rigdzins* - maturation, lifespan, mahamudra and self-perfection - from following the paths of vajrayana. **Bodhisattvas** are those **who abide on** the five paths and ten **spiritual levels** of the vehicles of characteristics. **And** there may be **sentient beings of the three realms whose time** to be trained in effortless dzogchen **has arrived**.

**For all disciples, the total meaning** of 'everything is liberated when one thing is understood' is **my** state, Pure Perfect Presence, the **All-Creator**. If you recognize that your own state is this self-originated wisdom of Presence Itself of the All-Creating King, and not something else, there is the autonomous wealth in that permanent kingdom of Samantabhadra dharmakaya. If you do not recognize that state, it is said that you cannot become liberated, no matter how much you strive and struggle on the paths of the

lower vehicles. [358] But, you may ask, 'What is the essence of the All-Creating state?' **My essence is this real condition of Pure Perfect Presence**, the Source. Because **the real condition of Pure Perfect Presence** is uncompounded primordial emptiness beyond all fabrication, transformation, rejection and acceptance, the text says, '**Understand** that Presence is **beyond meditation** and all of mind's conceptual distinctions.' The *Khyungchen* says:<sup>160</sup>

The unidentifiable non-conceptual path of phenomena is the natural state of the non-abiding *thigle*. Self-originated wisdom naturally abides everywhere, is not an object, and cannot be fabricated with antidotes.

### Deviations Through Meditation

The second subdivision is the extensive explanation of the nature of deviations from trying to meditate Presence Itself. It has two subdivisions: [359]

- 1) the brief explanation of meditations of struggle and practice from the teachings of cause and effect (p256);
- 2) and the extensive explanation of meditations of struggle and practice (p256).

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<sup>160</sup> The edition of the text quoted here does not seem precise. Five editions of the text say:

mi gnas dmigs pa'i yul med mi rtog chos kyi lam  
 bsngo ba'i cha shas phra ba'i yul las byung pa ste  
 rtog sgom chos kyi sku ni khyad par don med pas  
 rang byung ye shes mi rtog kun tu ji bzhin gnas  
 bya bral yul la mi gnas gnyen pos bcos su med

The English translation is: Non-abiding, unidentifiable, and non-conceptual, the path of phenomena manifests from the objectification of subtle aspects based upon intention. A dharmakaya which is conceived and meditated is quite meaningless because self-originating wisdom is non-conceptual and naturally abides everywhere.

## Brief Explanation

The first subdivision is the brief explanation of meditations of struggle and practice from the teachings of cause and effect.

(r) **"Regarding the real condition of my essence which cannot be meditated, the three kaya teachers who teach cause and effect agree with the truth of cause and effect in the world. Thus they explain that effects come from causes. Their teachings about meditation are individually explained below."**

**The teachers of the three victorious kayas teach the principle that the effects of the paths of each vehicle are obtained by relying upon the causes - acceptance, rejection, effort and struggle. But, because the real condition of my essence as All-Creator is the transcendent primordial liberation of self-originated wisdom, it is an essence which cannot be meditated. Agreeing with the ultimate principle that compounded phenomena produce effects from causes in the world, these teachers teach that the effect of the goal of enlightenment comes from the cause of the paths of effort and struggle. The detailed teachings about how to meditate on the paths of their specific vehicles are individually explained in the following explanations below.**

### Defects of Struggle and Practice

The second subdivision is the extensive explanation of meditations of struggle and practice. It has five subdivisions: [360]

- 1) the defects of the renunciation of sravakas and pratyekabuddhas (p257);
- 2) the defects from the stages of training of bodhisattvas (p258);
- 3) the defects of the empowerments and meditations of kriyatantra (p259);
- 4) the defects of the efforts and practices of the two inner tantras (p260);
- 5) and the defects of rejecting one's Presence by applying any meditation of struggle and practice (p262).



## Defects of Sravakas and Pratyekabuddhas

The first subdivision is the defects of the renunciation of sravakas and pratyekabuddhas.

(r) **"Concerning the nature of the one real condition of Pure Perfect Presence, using the four noble truths - suffering, its origin, (cessation and path, sravakas and pratyekabuddhas) say that suffering and its origin are the cause for lower realms, and they reject the real condition of Pure Perfect Presence. They do not recognize the real condition; rather, they reject it."**

What are (the approaches of) those vehicles of cause and effect? All phenomena are the **one nature** of self-originated wisdom, the **essence of the real condition of Pure Perfect Presence**. But sravakas and pratyekabuddhas **use the four noble truths - suffering, origin**, cessation and path. They try to accept and reject by accepting with the two noble truths of cessation and path and by rejecting with the two noble truths of suffering and its origin. The effect of the five conditioned aggregates is the truth of **suffering**. All aspects which are its causes are the noble truth of the **origin** (of suffering). They **say** that the first two truths are the **causes** and effects of samsara and **lower realms**. The path of the antidote for these (two - suffering and its origin -) depends upon the meditation of the selflessness of the person. They desire to realize the goal of the cessation of suffering and its cause, which is the arhat status of sravakas and pratyekabuddhas. Really, those manifestations of both suffering and its origin are the essence of the **real condition of Pure Perfect Presence**. But they do not understand this, so they **reject**. **Those** people who follow this kind of path **do not recognize the real condition** of Pure Perfect Presence beyond rejection and acceptance. They deviate away from the path of dzogchen by **rejecting** the self-originated wisdom of the Source. [361]

## Defects of Bodhisattvas

The second subdivision is the defects from the stages of training of bodhisattvas.

(r) **"Concerning the nature of the real condition of Pure Perfect Presence, (bodhisattvas) use the two truths - absolute and relative - to travel and purify on the (five) paths and ten levels with the ten paramitas - generosity, morality, (and so forth). They do not recognize the real condition; rather, they abide on a level of purification."**

**The nature of the real condition of Pure Perfect Presence** is the essence of the unique *thigle*, dharmakaya, the total indivisibility of the two truths, beyond distinctions of ultimate and relative. [362] Those who follow the bodhisattva vehicle of characteristics establish their view **with the principle of the two truths**. **Ultimate** truth is the natural state of emptiness; **relative** truth is the apparent state of all conditioned things. Their path is based upon the ultimate transcendence of the concepts of the three realms, the relative renunciation of the seven attachments, the possession of the four enlightened qualities,<sup>161</sup> and so forth. Applying the **ten paramitas**,<sup>162</sup> such as giving **generously**, maintaining **morality**, and so forth, (bodhisattvas) **travel** to higher and higher levels and paths **by gradually purifying** emotional and intellectual obscurations on the **ten spiritual levels**, like first joyful level, and so forth, and on the **five paths** - preparation, application, seeing, meditation, and no more learning. Although they want to realize the ultimate goal of the eleventh spiritual level, named 'Universal Illumination', they **do not recognize** that all the obscurations to be eliminated are actually the great state of the baseless essence of the **real condition** of Pure Perfect Presence, beyond identification, renunciation, antidotes and distinctions. Using meditation of the two aspects of selflessness, they **abide on**

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<sup>161</sup> The four enlightened qualities are purity, permanence, bliss and true self.

<sup>162</sup> The ten paramitas are generosity, morality, patience, diligence, meditation, prajña, skillful means, prayer, power and wisdom.

**a level of purification** within the unborn real condition. Thus they deviate from the state of All-Creating Pure Perfect Presence, which transcends purification and travel. [363]

### **Defects of Kriya, Upaya and Yogatantra**

The third subdivision is the defects of the empowerments and meditations of kriyatantra.

(r) **"Concerning the nature of the real condition of Pure Perfect Presence, (followers of kriya, upaya and yoga) use the auspicious time periods of planets and stars. Using the five factors of enlightenment and the four great miracles, they empower all manifest phenomena and meditate (that phenomena) are the dimension of the god. They do not recognize that their own Presence is beyond meditation."**

**The nature of the real condition of Pure Perfect Presence** is the essence of non-dual absolute equality which does not distinguish any good and bad dualistic phenomena, like samsara and nirvana, oneself and god, things to accept and things to reject, and so forth. Because those who follow the three vehicles of kriyatantra, upayatantra and yogatantra do not understand this, they readily accept good conditions and reject bad conditions, like the **auspicious time periods of planets and stars**, and so forth. [364] **Using the five factors of manifest enlightenment and the four types of great miracles, they empower all manifest phenomena** as the essence of the pure god's Body, Voice and Mind. They **meditate** (that phenomena) are the **dimension of the god**, using a one-pointed contemplation which is not distracted by objects. Although they want to realize the ultimate goal of their specific paths, they do **not recognize** that the real condition of **their own Presence** is a non-dual state **beyond meditation** and meditator which transcends all conceptual dimensions of objects and qualities. Thus they have the defect of separation from the timeless natural state of effortless dzogchen.

## Defects of Mahayoga and Anuyoga

The fourth subdivision is the defects of the efforts and practices of the two inner tantras.

(r) "Concerning the nature of the one real condition of Pure Perfect Presence, (followers of mahayoga and anuyoga) use three contemplations and five types of rituals so that their pure mind-streams become vajra aggregates. They meditate the deity using the four aspects of approach and attainment, and they meditate that appearances are essenceless. Through effort and struggle, they fabricate their own Presence as the deity. They do not recognize that their own Presence is beyond action."

The essence of all phenomena is the **nature** of the **unique thigle** of **dharmakaya**, *rigpa*, Pure Perfect Presence. All phenomena are the essence of the total state of primordial enlightenment, beyond struggle, practice, correction and contamination. [365] Although followers of both mahayoga and anuyoga understand the natural state, they consider that the appearances of the objects of the eight sense consciousnesses are samsaric phenomena which require purification. They struggle on the paths of the development and completions stages to apply the method to actualize kayas and wisdoms, which are the fruits of their purification. They meditate the mandala of the deity which corresponds to the principle of their goal. They establish their framework with the **three** aspects of **contemplation**<sup>163</sup>, like the contemplation of the total emptiness of just-that-ness, and so forth. The method of the development stage uses the three or four aspects of vajra **rituals**<sup>164</sup> and the four or **five** factors of enlightenment<sup>165</sup>.

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<sup>163</sup> The three aspects of contemplation are the total emptiness of just-that-ness, the total manifestations of all-pervading compassion, and the seed syllable cause which unifies emptiness and manifestation.

<sup>164</sup> The three aspects of vajra rituals are the body, voice and mind of the deity.

<sup>165</sup> The four factors of enlightenment are the throne, body, speech and mind of the deity. The five factors of enlightenment are emptiness and the throne, body,

'Five' here indicates a specific method of the development stage to purify the karmic tendencies of the four types of birth; or else it means 'five rituals'.<sup>166</sup> The *Gyutrl* says:

The five rituals produce perfection and the five factors have perfection. [366] Through the perfection of the five aspects of mantra<sup>167</sup>, (and so forth), if one is very diligent, there is no deterioration.

When those five rituals are used, the five aggregates of their **mind-streams** abide in the primordially **pure** essence in the mandala of the three seats of completeness. And **through the four aspects - approach**, close approach, **attainment** and great attainment - they approach and attain the **vajra aggregates**, which means the indivisibility of the deity and one's aggregates. The factor of approach is learning the instructions about the way to receive initiation, keep the samayas and meditate the deity. The factor of close approach is the actual meditation of the deity. The factor of attainment is the stable realization of contemplation. The factor of great attainment is total fulfillment. Using these four factors, they **meditate** that all the aggregates, constituents and sense bases are the mandala of the **deity**. Specifically, in the completion stage they unify with the wisdom by **meditating that appearances are essenceless**, luminous emptiness, like a water-moon. They **struggle and practice** with the contemplations of the development and completion stages **to fabricate** the self-originated wisdom of **their own Presence as the deity**. [367] Through their paths of struggle and practice, they are again obscured and do not recognize the state of effortless primordial enlightenment. Thus individuals

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speech and mind of the deity.

<sup>166</sup> The five rituals are chanting the ritual melodies, visualizing during the mantra recitation, assuming different hand gestures, playing the drum, and dancing.

<sup>167</sup> The five aspects of mantra are relative bodhichitta as the suchness of the deity, the mandala of body as the suchness of oneself, the suchness of the secret mantra as the arrangement of the seed syllable and chain of mantra letters, the suchness of recitation of the mantra sounds, and the suchness of the emanation and re-absorption of light rays from the seed syllable.

who follow these paths do **not recognize** the primordial state of **their own Presence Itself, beyond action** and effort. They are advised to not follow the paths of effort and practice.

### **Defects of Rejecting One's Presence**

The fifth subdivision is the defects of rejecting one's Presence by applying any meditation of struggle and practice.

**(r) "Concerning one's real condition of Pure Perfect Presence, the teaching of the Teacher, the All-Creating King, is that one's Presence is already the primordial self-liberated real condition. The King does not teach meditation to the three teachers (of the kayas). If meditation and practice are pursued, one's Presence is rejected." Thus he spoke.**

Because those who follow vehicles of cause and effect apply struggle and practice, they do not recognize the state of All-Creating Pure Perfect Presence beyond searching. Thus, **concerning one's real condition**, the source, **Pure Perfect Presence, the teaching of the All-Creating King, the teacher** of the three victorious kayas, is that **one's Presence is already the effortless primordial, self-liberated real condition** of enlightenment, beyond conceptual limitations. It is not necessary at all to meditate and practice what is beyond all rejection, cessation, purification and transformation. [368] Thus the All-Creating King **does not teach meditation** and practice **to the three teachers** of the three kayas, the first retinue. On the contrary, **if meditation and practice are pursued, one's Presence is rejected**, because one does not understand that Presence is the state beyond effort.' **Thus he spoke.** The *Nyingpo Döngyi Gyü* gives (a list of deviations):

The bondage of distinguishing dualism in the one *thigle*; analyses by mistaken teachings about the one truth; thinking and remembering mistaken understandings about the one state beyond thought; assembling causes and

conditions for the self-originated state; observing the state beyond observation with powerful mistaken sight; [369] traveling the path beyond travel with conceptual attachment; holding mistaken ideas about absolute equality beyond apprehension; manifesting dirty purity by seeing impurity as purity; destroying the mudra of wisdom by binding the mudra with concepts; failing to communicate the main point about wisdom beyond communication; rejecting the mandala of wisdom by meditating a mandala with characteristics; destroying the mudra of supreme bliss by meditating the emptiness of equanimity; falling into a limited view through attachment to qualities and words.

All of these meditations, practices and struggles of conceptual mind are deviations from the real condition beyond action and effort.

### **Presence beyond Correction and Corruption**

The third subdivision is the explanation of the correct way to maintain authentic Presence Itself, beyond correction and corruption.

**(r) "Hey Mahasattva! If you desire to realize your Presence, because Presence is already accomplished, beyond desires, do not try to abide in non-conceptual absolute equality. Instead, naturally abide in the dimension beyond acceptance and rejection. Naturally abide in the realm which is never disturbed. Because Presence is the essence of the natural state and all phenomena are just-that-ness, you should not try to fabricate the natural state. You should not try to realize something other than the essence. You should not search for something other than your own state. Even if the victorious one searched (everywhere) in dharmadhatu, he would never discover (some other enlightenment). Because (enlightenment) is already accomplished since the earliest time, it is not necessary to now apply (actions). Without trying now to**

accomplish what is already accomplished since the earliest time, you should relax in equality, beyond concepts (of object) and beyond any considerations (of subject)."

**Hey Mahasattva! Presence is already accomplished, beyond desires** involving hope, fear, effort and struggle. For all the reasons explained above, **if you desire to realize** the natural, original primordial condition of **your Presence** Itself [370] and if you consider that concepts are defects, you will try to meditate the essence of **non-conceptual absolute equality**. But that meditation will never transcend the concept of attachment to subtle objects of acceptance and rejection. So **do not abide in** that method (of meditation). Why not? - because all beings primordially and **naturally abide in the dimension** of the total equality of samsara and nirvana, which is **beyond the acceptance** of the phenomena of nirvana **and the rejection** of the phenomena of impure samsara. Because Presence is already accomplished without dependence upon the struggles of meditation and practice, just **abide naturally in the realm** of All-Creating Pure Perfect Presence, self-originated total wisdom, **which is never disturbed** for even a second by mind's concepts of object and subject. [371]

The essence of the real condition of Pure Perfect **Presence** **is the essence of the** primordial **natural state**, beyond all fabrication, transformation, rejection and acceptance. Similarly, **all phenomena** of the universe of samsara and nirvana manifest from the *tsal* energy within Pure Perfect Presence and are never anything other than the *rolpa* energy of empty forms, which appear although non-existent. In general, phenomena primordially and naturally **are the just-that-ness** of primordial Presence Itself. Thus **you should not try to fabricate the primordial natural state** of the self-originated wisdom of Presence Itself, using acceptance, rejection, struggle and practice like followers of lower vehicles. **You should not try to** use hope, fear, effort and struggle to **realize something** else, because there does not exist any goal which is **other than the essence** of primordial enlightenment, the self-originated wisdom of Presence Itself. Because something other, named 'Samantabhadra, Teacher of dharmakaya, or Primordial



Lord', does not exist, **you should not search for something other than your own state** of Presence Itself, the non-duality of *rigpa* and emptiness. [372]

**Even if the victorious one** who has omniscient wisdom **searched** absolutely everywhere **in dharmadhatu** for something other than his own state, **he would never discover** some enlightenment which is other than this continuously abiding self-perfected, self-originated wisdom of his own Presence Itself. So there is no need to even talk about other beings discovering something else. Thus, **because** the two accumulations of the path are **already** primordially **completed since the earliest time** and the two obscurations to be abandoned are already primordially purified in the realm of primordial liberation beyond base and root, **now** there does **not exist** any necessity to **apply** efforts and actions in my All-Creating Pure Perfect Presence. Similarly, **because** this Pure Perfect Presence, the Source, is **already since the earliest time accomplished** as self-perfected primordial enlightenment, you should **not now try to** apply methods to newly **accomplish** enlightenment through hope, fear, effort and struggle. [373] In the realm **beyond any concepts** of objects to be accepted, rejected, struggled with or accomplished and **beyond any considerations** of subjective mind, **you should relax** exactly **in** the unfabricated natural realm in which everything to be rejected or accepted is primordially **equal**. The *Nyingpo Döngyi Gyü* says:

There are no actions because Presence is primordially accomplished. There are no concepts because Presence is self-perfected. There are no practices because Presence is naturally perfected. There are no meditations for the state beyond objects. There is nowhere to travel because Presence is instantaneously perfected. The mudra of the wisdom of *rigpa* is already the totally perfect goal of complete liberation.

## Precise Presence Itself

The fourth subdivision is the way to realize enlightenment through precise Presence Itself.

(r) **"Hey Mahasattva, listen! Because buddhas in the past never searched for some dharmakaya other than their own Presence, do not try to fabricate the natural state. Do not try to cultivate contemplation based upon concepts. Your Presence is already the realization, beyond concepts. (Buddhas) alive now and in the future will realize through non-conceptual absolute equality." Thus he spoke.**

**Hey Mahasattva, listen! [374] Because buddhas in past times never searched for some goal of blissful dharmakaya other than their own Presence Itself, do not try to fabricate the natural state** of primordially abiding Presence Itself. Do not abide in some mental framework of meditator and meditation about the space-like essence of Presence Itself. **Do not try to cultivate contemplation based upon concepts. Your Presence,** relaxed in the natural state **beyond** fabrication with any **concepts, is already the concrete accomplishment** of the state of primordial self-perfected enlightenment, beyond action and effort. Similarly, buddhas who are embodied and **alive now** in the realms of the ten directions **and** all buddhas who **will come later** in the future, without relying upon any action or effort, **will** concretely **realize** the self-perfected nature of the three kayas, great self-originated wisdom, **through** abiding naturally, without any fabrication, in the realm of **non-conceptual absolute equality.** [375] After understanding that all phenomena are primordially unborn and beyond act, actor, struggle and practice, relax beyond concepts in the unfabricated, total natural state.' **Thus he spoke.** The *Lado Sangwai Khorlo* says:

Because everything is born in the space of the real condition, buddhas of the past, future and present abide in

unfabricated space; they did not fabricate previously, are not fabricating now, and will not fabricate in the future.

Whatever manifests, like samsara, nirvana, good, evil, and so forth, do not produce hope, fear, acceptance or rejection. Everything that arises disappears in self-liberation without a trace. The unsurpassable special teaching of the path of atiyoga dzogchen is to remain in the unfabricated natural state. [376]

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-seventh chapter, with the conclusive teaching about Non-Meditation.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-seventh chapter, with the conclusive teaching which explains that *Presence Itself Cannot be Meditated*.**

## Chapter 38 - *Deviations and Obstacles*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-eight explains that followers of the lower vehicles obscure and deviate from the principle of primordially pure Presence Itself when they struggle with their views, meditations and behaviors. It has two subdivisions: the brief explanation (p268); and the extensive explanation (p268).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the teachings of the teachers who are the first retinue are deviations and obstacles.**

After giving instruction about the principle of remaining in the natural state beyond meditation because the essence of primordially pure Presence Itself cannot be meditated, **then the All-Creating King, Pure Perfect Presence, explained that all lower vehicles of cause and effect, the teachings of the three kaya teachers who are the first retinue of the state, are deviations** from the path of atiyoga dzogchen. **And** <sup>[377]</sup> the King explained that followers of those lower vehicles have **obstacles** for dzogchen because they do not have capacity to understand the real condition of dzogchen, the state beyond action and effort.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has two subdivisions:

- 1) the explanation of the substance of the deviations and obstacles (p269);
- 2) and the explanation of how dzogchen transcends deviations and obstacles (p283).

## Substance of Deviations and Obstacles

The first subdivision is the explanation of the substance of the deviations and obstacles. It has three subdivisions:

- 1) the brief explanation of the essence of deviations and obstacles (p269);
- 2) the extensive explanation, which explains the principal deviations (p270);
- 3) and the summary, which explains the principal obstacles (p278).

### Brief Explanation

The first subdivision is the brief explanation of the essence of deviations and obstacles.

**(r) "Hey Mahasattva, listen! The three teachings of the three types of teachers who are the first retinue are deviations and obstacles."**

**Hey Mahasattva**, carefully **listen** to the explanation by me, the All-Creating Teacher, about how the lower vehicles are obstacles for and deviations from dzogchen. With those words the King encouraged Mahasattva to listen well. [378] **The three** outer, inner and secret **teachings**, up to and including anuyoga, **of the three types** of teachers of the three kayas, **the first retinue** of me, the Teacher, the All-Creating King, are classified as **deviations and obstacles** because they are other than the authentic natural state of dzogchen, beyond cause, effect, struggle and practice. When followers of lower vehicles look at dzogchen beyond all action and effort, because they have subtle hopes and attachments they make ordinary mind their path. Until they transcend those subtle attachments, they cannot recognize the natural state of wisdom which transcends mind.

## Principal Deviations

The second subdivision is the extensive explanation which explains the principal deviations. It has three subdivisions:

- 1) the general explanation of the nature of the six vehicles (p270);
- 2) the extensive explanation of the differences (between vehicles) (p270);
- 3) and the conclusion (p277).

### Six Vehicles

The first subdivision is the general explanation of the nature of the six vehicles.

**(r) "Which (teachings) are (deviations)? The six vehicles of definitive achievement are deviations from dzogchen."**

On the basis of what principles are these teachings of the teachers of the three kayas obstacles for and deviations from dzogchen? [379] These **six vehicles** claim the **definitive achievement** of their goals, which are explained according to their specific contexts. The general explanation is that these vehicles **are deviations from dzogchen.**<sup>168</sup>

### Differences between Vehicles

The second subdivision is the extensive explanation of the differences (between vehicles). It has six subdivisions:

- 1) sutra (p271);
- 2) kriyatantra (p272);
- 3) upayatantra (p273);
- 4) yogatantra (p273);

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<sup>168</sup> Some of the following explanations seem to describe two different types of practitioners: practitioners who are conditioned by the path of a specific vehicle and deviate from the path of dzogchen; and practitioners who have the intention to follow the path of dzogchen but instead deviate onto the path of a specific vehicle.

- 5) mahayoga (p275);
- 6) and anuyoga (p276).

## Sutra Deviation

The first subdivision is sutra.

(r) **"Specifically, what are (the deviations of the different teachings)? Bodhisattvas, who follow the sutras, want (to realize) the level of universal illumination. Using their distinctions and analyses of the two truth, they want (to meditate) the empty space of the real condition. But the total bliss of atiyoga is Pure Perfect Presence beyond distinctions and analyses. Followers of the sutras are obscured about (the state) beyond distinctions and analyses. Distinctions and analyses about (the natural state of) dzogchen are the deviations of followers of the sutras."**

**Specifically, what are the extensive explanations about how these six vehicles of definitive achievement are deviations from dzogchen? Those who follow the sutras of the bodhisattva vehicle of characteristics, which is a teaching of nirmanakaya teachers, want to realize the eleventh spiritual level of universal illumination, the goal of their specific path. In order to achieve and actualize that goal, they analyze and discriminate, using conceptual analyses about the meaning of the two truths - relative and ultimate. All phenomena of the relative truth of the way things appear are established to be like illusions, dreams, and so forth, which have no essence. [380] They want to meditate and establish that the natural state of relative phenomena is like space, (space being the example for) the real condition of the ultimate truth of emptiness beyond concepts.**

**But the precise natural state of Pure Perfect Presence, the total bliss of the teaching of atiyoga, is Pure Perfect Presence, rigpa, which transcends the dimension of both distinctions and analyses, does not abide in some system of two truths, and is not a dimension of mind. Followers of the vehicles of characteristics,**

like **followers of the sutras**, through their distinctions and analyses in their system of two truths **are obscured about** the effortless state of the real condition which **transcends all distinctions and analyses**. Thus they cannot understand the natural state of **dzogchen** which transcends distinctions and analyses. [381] On the contrary, the **distinctions and analyses** made by logical mind, which leans towards one-sided intellectual speculations, **are the deviations of those who follow** the characteristics of **sutras**.

### **Kriyatantra Deviation**

The second subdivision is kriyatantra.

(r) **"(Followers of) kriya, who want (to realize the level of) vajrapani, enter through the door of the three purities and abide in a pure dimension of object and subject. But the total bliss of atiyoga is Pure Perfect Presence beyond object and subject. (Followers of) kriya are obscured about the state beyond object and subject. By striving with dualism, (followers of) kriya deviate away from dzogchen."**

Similarly, the three teachings of the sambhogakaya teachers (deviate from dzogchen). Followers of **kriya**, who **want** to realize the level of **vajrapani** of the three families<sup>169</sup>, **enter the door through the three aspects of purity**. They **abide in** the contemplation of the nature of the relative deity and in a non-conceptual, totally **pure** ultimate **dimension** which encompasses everything of the relatively real illusory appearances of **object and subject**. But, because the wisdom of the non-conceptual **total bliss of atiyoga is Pure Perfect Presence**, **primordially beyond dimensions with characteristics of object and subject**, [382] **followers of the kriya vehicle are obscured** by now striving with their pure method of object and subject and they do not understand **the state which primordially transcends both object and subject**.

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<sup>169</sup> The three families in kriyatantra are the tathagata family of manjushri, the lotus family of Avalokiteshvara, and the vajra family of vajrapani.



On the contrary, when they **strive with** their pure method, which is attached to specific characteristics of **dualistic** phenomena, **kriya followers deviate away from** the path of **dzogchen**, because this striving contradicts the effortless state.

### **Upayatantra Deviation**

The third subdivision is upayatantra.

(r) **"(Followers of) upaya apply the behavior of kriya and the view of yoga. Because it is senseless to connect that behavior and view, they do not understand the meaning of non-duality. The total bliss of atiyoga is Pure Perfect Presence beyond dualities. Followers of upaya are obscured about non-duality. Followers of upaya deviate away from dzogchen by perceiving duality."**

**Followers of the vehicle of upaya apply behavior** similar to that of followers of **kriya**, whose behavior accepts good and rejects bad. But the **view** they apply, of the non-duality of good and bad about deity and oneself, is that of the followers of **yogatantra**. **Because it is senseless to connect** in indivisible union the duality of the **behavior** of inequality **and the view** of equality, followers of upaya **do not understand the meaning of non-duality**. [383] The wisdom of **the total bliss** of the absolute equality of **atiyoga** is the unique *thigle*, dharmakaya, **Pure Perfect Presence, beyond dualities** like self and other, acceptance and rejection, view and behavior, and so forth. **Followers of upaya are obscured about** the meaning of **non-duality** because they see a duality of view and behavior. Followers of the **upaya** vehicle **deviate away from dzogchen by perceiving a duality** of view and behavior and following that dualistic path.

### **Yogatantra Deviation**

The fourth subdivision is yogatantra.

(r) **"Followers of yogatantra want (to realize the level of) ghanavyuha. Entering the door using the existence and non-existence of characteristics, they emphasize the four mudras. But they are not able to enter the state beyond acceptance and rejection. The total bliss of atiyoga is Pure Perfect Presence beyond acceptance and rejection. Followers of yogatantra are obscured about the state beyond acceptance and rejection. When they accept and reject on the (path of) dzogchen, they deviate onto the (path of) yogatantra."**

**Followers of yoga, which is the highest of the outer tantras, want to realize their goal, the level of ghanavyuha. Relatively, all things which appear are deity yoga, with characteristics imagined to be the vajradhatu mandala. [384] Ultimately, everything is yogic union beyond characteristics in the meditation of non-conceptual emptiness. Entering through the door of this duality of the existence and non-existence of characteristics<sup>170</sup>, followers of yoga emphasize the meditation of the deity with four mudras. But they are not able to enter the natural state of the real condition beyond acceptance and rejection. The wisdom of the total bliss of the natural state of dzogchen atiyoga is the Pure Perfect Presence of absolute equality, beyond good, bad, acceptance and rejection. Followers of yoga, who follow the path of acceptance and rejection, are obscured about the state beyond the duality of good, bad, acceptance and rejection. When they are preoccupied with and attached to specific things to accept and reject, like samsara, nirvana, and so forth, on the path of dzogchen, they deviate onto the yoga path of acceptance and rejection, which does not correspond to the meaning of dzogchen beyond acceptance and rejection.**

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<sup>170</sup> The non-existence of characteristics means that the practitioner abides in the contemplation of emptiness, without using any specific forms, like mudra, mantra and visualization. The existence of characteristics means that the practitioner abides in the contemplation of manifestation, using specific forms, like mudra, mantra, visualization, the deity's throne, body, voice, mind and mandala. Eventually the practitioner recognizes that emptiness and manifestation are non-dual.

## Mahayoga Deviation

The fifth subdivision is mahayoga.

(r) **"Followers of mahayoga want (to realize the level of) vajradhara. Entering the door using method and prajña, they practice the four aspects of approach and attainment in the pure mandala of their mind-streams. But the total bliss of atiyoga is Pure Perfect Presence beyond struggle and practice. Followers of mahayoga have obstacles for the state beyond struggle and practice. The application of struggle and practice on the (path of) dzogchen is the deviation of followers of mahayoga."**

The teachings of dharmakaya teachers are the unsurpassable vehicles of the inner tantras. **Followers of mahayoga**, which emphasizes the development stage, **want** to realize their ultimate goal, the level of **vajradhara**. **They enter the door using** both the development stage **method** to meditate the mandala of the deity with three seats<sup>171</sup> **and** the completion stage **prajña** to actualize the wisdom of total bliss based upon karmamudra of the bodies of self and other. All aspects of the animate and inanimate universe within their mind-streams, displayed by the aggregates, constituents and sense bases of their **mind-streams**, are the **mandala** of the deity, the **primordially pure** nature. **They** apply their **practice** methods using the **four** specific **aspects** and branches **of the approach and attainment** of the development and completion stages. [386] But the co-emergent wisdom of the **total bliss of atiyoga** is the uncompounded self-originated wisdom of **Pure Perfect Presence**, **beyond** the dimension of development, completion, **struggle and practice**. Thus **followers of the mahayoga** vehicle of struggle and practice **have obstacles for the state beyond all struggle and practice**. **Through the application of struggle and practice on the path and level of dzogchen**, practitioners **deviate onto the mahayoga**

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<sup>171</sup> The three seats are the five aggregates, the constituents and the sense bases.

(path) and fall away from the profound state of dzogchen beyond struggle and practice.

## Anuyoga Deviation

The sixth subdivision is anuyoga.

(r) **"Followers of anuyoga want the level of indivisibility. They enter the door of space and wisdom. They consider that pure space is the cause of phenomena which appear. They consider that the mandala of wisdom is the effect. But the total bliss of atiyoga is Pure Perfect Presence beyond cause and effect. Followers of anuyoga have obstacles for the state beyond cause and effect. Seeing the dualism of cause and effect on the (path of) dzogchen is the deviation of anuyoga."**

**Followers of the vehicle of anuyoga, which emphasizes the completion stage, want to realize the level of Samantabhadra, the indivisibility of space and wisdom. They enter the door by meditating the indivisibility of the duality of dharmadhatu space as the pure cause and self-originated wisdom as the pure effect. They consider that pure space, the essence of all phenomena, the non-conceptual real condition, is the cause of phenomena which appear everywhere as the outer and inner universe. [387] They consider that the mandala of wisdom, the unceasing manifestation of *tsal* energy, is the pure effect. But the wisdom of the total bliss of the non-duality of dzogchen atiyoga is the non-conceptual self-originated wisdom of Pure Perfect Presence, beyond the dualism of cause and effect. By struggling with that dualistic view of cause and effect, followers of anuyoga have obstacles for the primordial state beyond the duality of cause and effect. When practitioners struggle to practice meditation with that dualistic view of cause and effect on the path of dzogchen, they deviate onto the anuyoga (path), which is different from the profound state of atiyoga beyond dualism.**

To summarize, because followers of lower vehicles do not understand the natural wisdom of atiyoga dzogchen, beyond all

dimensions of cause, effect, struggle, practice, and so forth, they teach deviations away from the path of dzogchen. [388] The *Dochu* says:

When (followers of sutras) separate omniscient wisdom into ultimate and relative, they consider that it is necessary to purify and travel. But with this method there is no wisdom beyond purification and travel. Through the method of the wisdom of the three purities, (followers of kriyatantra) reject (sense perceptions, such as) smell and taste, and conceive the three families. But object and subject do not dissolve with this method, so there is no wisdom beyond object and subject. Through perception with the four mudras, (followers of yogatantra) accept and reject with concepts about the five pure phenomena of one's life-stream. But with this approach there is no wisdom beyond acceptance and rejection. Using method and prajña, (followers of mahayoga) practice the purity of their mind-streams by visualizing that the real condition has the colors and families of the three kayas. [389] But with this approach there is no wisdom beyond struggle and practice. (Followers of anuyoga) consider that the real condition of space and wisdom is pure cause and effect. But when they search and practice in this way, there is no wisdom beyond cause and effect. The one dimension of self-originated wisdom is not produced by the wisdoms of the various vehicles.

### Conclusion

The third subdivision is conclusion.

**(r) "(These teachings) are obstacles for and deviations from both the view and the behavior (of dzogchen)."**

Briefly, the views and behaviors of the six vehicles of definitive achievement which were explained above are teachings

involving struggle, practice, acceptance and rejection. Thus the text says that **these teachings are obstacles for and deviations from both the view of dzogchen**, which is beyond attachment, **and the behavior** (of dzogchen), which is beyond rejection and acceptance. The deviations and obstacles of the Ten Natures were extensively explained earlier, in chapter nine. Here, (chapter 38) explains only the most serious deviations and obstacles related to view and behavior.

### **Principal Obstacles**

The third subdivision is the summary, which explains the principal obstacles. It has six subdivisions: [390]

- 1) sutra (p278);
- 2) kriyatantra (p279);
- 3) upayatantra (p280);
- 4) yogatantra (p281);
- 5) mahayoga (p281);
- 6) and anuyoga (p282).

### **Sutra Obstacles**

The first subdivision is sutra.

**(r) "Hey Mahasattva! The view and behavior of dzogchen are different from achievements with cause and effect. The view and behavior of Pure Perfect Presence have an essence like space. Space transcends distinctions and analyses. (Followers of sutras) who make distinctions and analyses do not realize space-like Pure Perfect (Presence). The productions of both distinctions and analyses are obstacles for and deviations from (dzogchen)."**

**Hey Mahasattva! Both the view and the behavior of atiyoga dzogchen are different from achievements with cause and effect used by by followers of lower vehicles who accept, reject, struggle and practice. How are they different? The view is**

the understanding that the self-originated wisdom of *rigpa* is primordially liberated, beyond repetition, and transcends all cause, effect, rejection and acceptance. The behavior which corresponds to that view is naturally unfabricated and beyond all hope, fear, struggle and achievement. In this way both the **view and the behavior** are primordially and effortlessly self-perfected in **Pure Perfect Presence, *rigpa***. That Pure Perfect Presence, *rigpa*, **has an essence like space**. What is the meaning of this example? Because **space** does not exist as anything at all, like material and immaterial, appearance and emptiness, self and other, samsara and nirvana, and so forth, space **transcends** dimensions of **distinctions and analyses**, refutation and affirmation, and so forth. The essence of Pure Perfect Presence is similar because it transcends the dimensions of intellectual distinctions and analyses. (Followers of sutra), such as those who follow vehicles of characteristics, **make distinctions and analyses** which use logic, examples, and so forth. They do **not recognize that** the Source, **Pure Perfect Presence**, is **like** the uncompounded primordial emptiness of **space**. In addition to that, **their mental productions of both distinctions and analyses are obstacles for and deviations** from the state (of dzogchen) beyond distinctions and analyses. In this way the state of dzogchen beyond action and struggle is not recognized. [391]

### Kriyatantra Obstacles

The second subdivision is kriyatantra.

(r) **"Because (followers of kriya) maintain the dualism of view and behavior in the nature of space, they do not recognize that Pure Perfect (Presence) is like space. Their dualistic concepts of object and subject are obstacles for and deviations from (dzogchen)."**

Both the **view and the behavior** of dzogchen are Pure Perfect Presence. Thus, just as **the nature of space**, explained above, transcends all dualistic distinctions, view and behavior

transcend the **dualism** of object and subject. [392] Because followers of kriya consider that phenomena have the dualistic nature of object and subject, they apply methods to purify phenomena and **do not recognize that Pure Perfect (Presence) is like space**. Their **dualistic concepts of object and subject** are like clouds which obscure the primordially pure sky. They cannot understand the natural state. Their dualistic concepts are **obstacles for and deviations from** (dzogchen). Even though the state is beyond deviations and obstacles, the minds of those practitioners appear like obstacles and deviations.

### **Upayatantra Obstacles**

The third subdivision is upayatantra.

(r) **"(Although followers of upaya) consider that view and behavior are two different aspects, Pure Perfect (Presence) is beyond dualism, just as space is beyond dualism. Anyone who conceives dualism does not recognize that Pure Perfect (Presence) is like space. These dualistic concepts of view and behavior are obstacles for and deviations from (dzogchen)."**

Because (followers of upaya) do not understand that the essence of the natural state is beyond the duality of view and behavior, they **consider that view and behavior are two different aspects**. Through their struggles and practices they do not recognize the natural state of Pure Perfect Presence. [393] Why? **Just as the realm of space is beyond all dualistic distinctions, ultimate Pure Perfect Presence is beyond the dualism of view and behavior. Anyone, such as a follower of upaya, who conceives and applies the dualistic aspects of view and behavior does not recognize that the essence of non-dual Pure Perfect Presence is like space, beyond limitations.** Because these concepts are hindrances, **dualistic concepts of view and behavior are obstacles for and deviations from dzogchen.**



## Yogatantra Obstacles

The fourth subdivision is yogatantra.

(r) **"Pure Perfect (Presence) is like the essence of space. Space is beyond acceptance and rejection. Anyone who accepts and rejects does not recognize that Pure Perfect (Presence) is space. Acceptance and rejection are obstacles for and deviations from (dzogchen)."**

The natural state of dzogchen, *rigpa*, **Pure Perfect Presence, is like the essence of space.** How is this so? Because 'space' has no existence other than as a word invented by mind, it has no dualistic differentiations. Because the essence of dharmadhatu, Pure Perfect Presence, does not have any conceptual limitations, such as existence and non-existence, appearance and emptiness, and so forth, there are **no** dualistic differentiations of good and bad or **acceptance and rejection.** [394] Thus **anyone,** such as a follower of outer yogatantra, **who applies** a duality of **acceptance and rejection** or pure and impure **does not recognize that** the essence of **Pure Perfect Presence, the Source, is like space.** These views with **acceptance and rejection** are very frightening **obstacles for and deviations from** the path of the absolute equality of dzogchen beyond acceptance and rejection.

## Mahayoga Obstacles

The fifth subdivision is mahayoga.

(r) **"Pure Perfect (Presence) is like the essence of space. Space is beyond struggle and practice. Anyone who struggles and practices does not recognize that Pure Perfect (Presence) is like space. Struggle and practice are obstacles for and deviations from (dzogchen)."**

The All-Creating King, *rigpa*, **Pure Perfect Presence, is like the essence of space.** Because **space** is the uncompounded

essence of primordial emptiness, it is **beyond all struggle and practice**. **Anyone**, such as a follower of mahayoga, **who struggles and practices** to try to improve unborn, space-like Pure Perfect Presence using struggle and practice **does not recognize that Pure Perfect Presence, *rigpa*, primordial enlightenment, is like space.** [395] **All struggle and practice are massive obstacles for and deviations from the path of dzogchen.**

### **Anuyoga Obstacles**

The sixth subdivision is anuyoga.

**(r) "Pure Perfect (Presence) is like the essence of space. Space is beyond cause and effect. Anyone who sees the dualism of cause and effect does not recognize that Pure Perfect (Presence) is like space. Views with cause and effect are obstacles for and deviations from (dzogchen)."**

The meaning of dzogchen, the Source, *rigpa*, **Pure Perfect Presence, is like the essence of space. Space is beyond the dualism of cause and effect. Similarly, Pure Perfect Presence is beyond the dualism of cause and effect. Anyone, such as a follower of anuyoga, who sees the dualism of cause and effect does not recognize that the essence of non-dual Pure Perfect Presence is like space. Thus views with the dualism of cause and effect are obstacles for and deviations from (dzogchen).**

### **Summary of Obstacles**

In summary, followers of the six vehicles of definitive achievement or the eight vehicles<sup>172</sup> involving struggle do not understand the natural state of atiyoga dzogchen. [396] The meaning is that one should relax in the unfabricated natural state, without

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<sup>172</sup> The six vehicles are mahayana, kriya tantra, upaya tantra, yoga tantra, mahayoga tantra and anuyoga tantra. The eight vehicles are sravakayana, pratyekabuddhayana, mahayana, kriya tantra, upaya tantra, yoga tantra, mahayoga tantra and anuyoga tantra.

applying any cause, effect, acceptance, rejection, struggle or practice. The *Yeshe Sangwai Gyü* says:

The eight vehicles view space with their self-interests. Some send and receive lights in space, which has no outside or inside. Some are attached to objects in space, which has no essence. Some strive with causes for the state (of space), which is self-originated. With grasping concepts some examine (space), which is unfabricated and not anything at all. Some contaminate the untraveled (state) by trying to travel their eight paths to the self-perfected goal beyond travel. But, when followers (of vehicles) do not analyze unfabricated reality with their mistaken ideas, they may understand how to naturally relax, beyond analysis. When one analyzes Presence which is beyond analysis, it is like mistakenly trying to see something which does not exist. [397]

### **Dzogchen Transcends Deviations and Obstacles**

The second subdivision explains how dzogchen transcends deviations and obstacles. It has three subdivisions:

- 1) the brief explanation that Presence Itself is like space (p283);
- 2) the extensive explanation of five non-existent things (p285);
- 3) and the conclusion, about great wisdom (p289).

### **Presence Is Like Space**

The first subdivision is the brief explanation that Presence Itself is like space.

**(r) "Hey Mahasattva! All phenomena are the essence of space. Space does not have an inherent existence. Space is beyond examples. Space is beyond measurement. Understand that the state of absolutely all phenomena is like this."**

**Hey Mahasattva! All phenomena** of samsara and nirvana self-manifest from the *tsal* energy of Pure Perfect Presence. Phenomena **are** exactly identical to **the essence of** primordially unborn **space** and cannot be divided into dualistic categories. So how should we think about the nature of '**space**'?<sup>173</sup> Space **does not have** even the smallest atom of **inherent existence**, such as material, immaterial, and so forth. Saraha, the venerable lord of siddhas, says:

Cause and no cause, movement and no movement, material and immaterial, appearance and emptiness - everything, without exception, has the essence of space. [398] Space never moves at any time. Although we give the name 'space' to space, the nature of space does not exist in any way. Space transcends dimensions which reveal something else, (such as) existence, non-existence, neither existence nor non-existence, (and so forth). Thus there is nothing to differentiate in the space of Presence and the real condition. The word 'differentiation' is just a momentary label. 'Differentiation' is meaningless and nothing more than a fictitious word. All phenomena are one's Presence. Not even an atom of a phenomenon exists which is other than Presence. Anyone who understands the non-existence of primordial Presence discovers the supreme state of the victorious ones of the three times.

Because **space** has no independent self-nature, it **is beyond** illustrative **examples**. [399] Space itself is beyond both an example and an object of illustration. **Space is beyond** the consideration of some pre-established limit of **measurement**. In the same way, the ultimate essence of **absolutely all phenomena** which can be perceived is just like this space. When one **understands this** essence beyond all speech, thought and communication, there is the advice to naturally abide in the unfabricated natural state, without applying any rejection, acceptance, action or effort.

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<sup>173</sup> Usually, space is used as an example for the real condition; but here space is used as a synonym for the real condition.

## Five Non-Existent Things

The second subdivision is the extensive explanation of five non-existent things. It has five subdivisions:

- 1) no holding to a view (p285);
- 2) no keeping or breaking of samayas (p286);
- 3) no effort for sacred activities (p286);
- 4) no training on spiritual levels (p287);
- 5) and no meditation of the real condition (p288).

### Beyond View

The first subdivision is no holding to a view.

**(r) "Hey Mahasattva, understand this! Each view of each vehicle is nothing other than an object to view. Because this real condition, Pure Perfect Presence, is not some other object to view, seeing with a view is said to be a mistake."**

**Hey Mahasattva, understand this** principle that the space-like essence of Pure Perfect Presence is beyond all action and effort! [400] How is this so? **Each** of the six **vehicles** of definitive achievement explained above has its specific **view** which is established through its individual tradition. However, all of these views are nothing other than different specific ways in which subjective mind understands. Really, these views are **not anything more than objects** which are **viewed** by each of these vehicles. All phenomena are united **in this one real condition of Pure Perfect Presence and are nothing other than Presence**. Because Pure Perfect Presence does **not exist as some object to view** or have any mind to do the viewing, grasping for and attachment to **seeing** with a so-called '**view**' what does not really exist **is said to be a mistake**. [401] Because it contradicts the nature of space to consider that space exists as a form, just transcend the mind which sees and the object which is seen.

## Beyond Samayas

The second subdivision is no keeping or breaking of samayas.

(r) **"Although specific samayas of each vehicle (exist to) guide one on the path of Pure Perfect (Presence), Pure Perfect (Presence) is beyond object and subject. Because there is nothing other (than Presence) to preserve, there do not exist samayas to preserve."**

Similarly, although all of these different **specific samayas** to be preserved **in each vehicle** exist to **guide** one in the direction of **paths** which arrive at the citadel of the goal of **Pure Perfect (Presence)**, **because Pure Perfect Presence is beyond** any dualism of **object and subject**, such as samayas to preserve, a subjective mind which does the preserving, and so forth, there is nothing at all to preserve. **Because there does not exist** any samaya to **preserve other than** Pure Perfect Presence, on the transcendent path of atiyoga dzogchen **there do not exist samayas to preserve.** [402]

## Beyond Sacred Activities

The third subdivision is no effort for sacred activities.

(r) **"Specific sacred activities of each vehicle exist to support its path to enlightenment. However, Pure Perfect (Presence) is already self-perfected. Thus there is no (need for the) performance of sacred activities. Actions do not (newly) accomplish self-perfection."**

There are **specific sacred activities** to benefit disciples **in each** of those six **vehicles** of definitive achievement, **to support** positive conditions for **the path** which achieves the citadel of the particular **enlightenment** of each vehicle. However, **Pure Perfect Presence is already** primordially and naturally **self-perfected**,

beyond the efforts of the four types<sup>174</sup> of sacred activities. The *Kunsal* says:

One understands that the four types of effortless sacred activity are non-conceptual, immaterial dharmakaya. There is the sacred activity of pacification because all concepts are pacified. There is the sacred activity of enrichment because qualities manifest as if from a (wish-fulfilling) jewel. Everything which manifests manifests from that (Presence). Everything which abides abides in that (Presence). Everything which disappears disappears in that (Presence). There is the sacred activity of empowerment because everything is empowered and governed. There is the sacred activity of subjugation because everything arises without limits or obstacles and is encompassed by the power of *thugje* energy. Without action or effort, the light rays of the sun remove the darkness of night in the three realms. In the same way, unhindered total *thugje* energy accomplishes the supreme sacred activity without action or effort.

**Because** of effortless self-perfection, there is **no** need for effort and struggle to **perform sacred activities** like followers of the lower vehicles. These followers do not understand that there is nothing to perform. With their **actions** of pacification, enrichment, and so forth, they strive for the primordial **self-perfected** state even though there is **nothing to** newly **accomplish**. They are advised to transcend rather than perform sacred actions.

### **Beyond Spiritual Levels**

The fourth subdivision is no training on spiritual levels.

**(r) "Specific levels in each vehicle provide support for each vehicle's path to enlightenment. But all buddhas of the three**

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<sup>174</sup> The four types of sacred activity are pacification, enrichment, empowerment and subjugation.

times, all teachers of the three kayas, all sentient beings of the three realms, and (all phenomena of) the animate and inanimate universe already abide on the level of dzogchen, Pure Perfect Presence. Thus there is no (need for) training or traveling on levels."

In each vehicle there are specific levels, which are places in which all qualities of renunciation and understanding arise. These levels are considered to provide support for each individual path to enlightenment. [404] But all buddhas who came before, appear now, or will arrive later in the three times, all teachers of the three kayas of the victorious ones who abide in the indivisible realm of the spacious state, all sentient beings of the three realms and six families, and all phenomena encompassed by the animate and inanimate universe already abide in one total, indivisible state of perfect equality on the one level of dzogchen, the uncompounded basic space, *rigpa*, Pure Perfect Presence. Thus there is no (need for) training or traveling on levels.

### Beyond Meditation

The fifth subdivision is no meditation of the real condition.

(r) "The dzogchen real condition is Pure Perfect Presence. The specific real conditions (understood) by each vehicle are not phenomena which are other than (Pure Perfect) Presence. Thus all of the real conditions (of phenomena understood) by vehicles are Pure Perfect Presence."

Furthermore, each vehicle of definitive achievement in its own way establishes understanding of the real state of phenomena. There are specific (viewpoints of) different individual traditions about the meaning of the real condition to be understood and meditated. [405] However, the dzogchen real condition of all phenomena is nothing other than the *rolpa* energy of unceasing manifestations of Pure Perfect Presence. Thus there does not



**exist any phenomenon** of samsara and nirvana **which is other than** the Source, Pure Perfect Presence. All explanations of the meaning of the **real condition** according to the different viewpoints of **vehicles** are nothing other than **Pure Perfect Presence**. Because Pure Perfect Presence is beyond all dimensions of objects to contemplate, the real condition is beyond meditation.

### **Total Wisdom**

The third subdivision is the conclusion, about total wisdom.

**(r) "The self-originated wisdom of dzogchen is not considered to be an object. Wisdom is beyond concepts and beyond disturbances." Thus he spoke.**

For all the reasons explained above, the natural state and the real condition of all phenomena, as explained in **dzogchen** texts, is **self-originated wisdom**. Wisdom is **not considered to be an object** to grasp by maintaining a view, applying meditation, preserving samayas, accomplishing sacred activities, and so forth. [406] Why? Because self-originated, uncompounded **wisdom is beyond concepts**, so that all ideas of grasping mind are naturally pacified. Wisdom is also **beyond disturbances**, so that total equality is not moved by the karmic causes of dualism. Thus this wisdom is far superior to changeable wisdom which depends upon the levels, paths, trainings, travels, and so forth, of lower vehicles. **Thus he spoke.** The *Bangdzö Trul De* says:

The self-originated wisdom of dzogchen and the changeable wisdom of lower vehicles are totally dissimilar and different.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-eighth chapter, which explains *Deviations and Obstacles of View and Behavior*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-eighth chapter, which explains *Deviations and Obstacles of View and Behavior*.**

## Chapter 39 - *Source of Victory*

Chapters thirty-one to forty explain effortless perfection. Chapter thirty-nine explains that the self-originated wisdom of Presence Itself is the self-perfected, uncreated primordially pure Source. It has two subdivisions: the brief explanation (p291); and the extensive explanation (p291).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the essence of the state (pervades) everything (and) is the Source of victorious ones, beyond deviations and obstacles.**

After explaining that all views and behaviors of the lower vehicles are obstacles for and deviations from atiyoga, **then the All-Creating King, Pure Perfect Presence, explained that the essence of the state, *rigpa*, Pure Perfect Presence, pervades everything**, from sentient beings to buddhas, like oil in sesame seeds, **and is the Source of the victorious ones** of the three times, **beyond deviations and obstacles.**

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the explanation of the essence of the Source (p292);
- 2) the explanation of the rationale for victory (p297);
- 3) and the conclusion, (about the Source and victory) (p303).

## Essence of the Source

The first subdivision is the explanation of the nature of the Source. It has two subdivisions: the brief explanation (p292); and the extensive explanation (p292). [408]

### Brief Explanation of the Source

The first subdivision is the brief explanation of the nature of the Source of all.

**(r) "Hey Mahasattva, listen! I am the Pure Perfect Presence of everything. Thus I am the Source of everything. The three types of teachers of the three kayas, buddhas who dwell in the three times, all sentient beings of the three realms, and everything of the animate and inanimate universe are nothing other than me, the Source from which they manifest."**

**Hey Mahasattva, listen! I, the All-Creating King, am Pure Perfect Presence, *rigpa*, the primordial basic space, the natural state of all phenomena of samsara and nirvana. Thus I am the Source and birthplace of all phenomena. Of what am I the Source? The three types of teachers of the three kayas of the victorious ones, buddhas of the three times who dwell in the total indivisible expanse of the dimension of Pure Perfect Presence, dharmadhatu, the total bliss of the absolute equality of pure space, all sentient beings who abide in the three realms - desire, form and formless, and everything encompassed by the inanimate and the animate universe are nothing other than me, All-Creating Pure Perfect Presence, the Source from which they manifest. [409]**

### Extensive Explanation of the Source

The second subdivision is the extensive explanation of the nature of the Source of all. It has five subdivisions:

- 1) the explanation of the Source of the teachers of the three kayas (p293);

- 2) the explanation of the Source of the buddhas of the three times (p294);
- 3) the explanation of the Source of the *rigdzins* (p295);
- 4) the explanation of the Source of sentient beings of the three realms (p296);
- 5) and the explanation of the Source of everything of the animate and inanimate universe (p296).

### Source of Kayas

The first subdivision is the explanation of the Source of the teachers of the three kayas.

**(r) "How (am I the Source)? Unborn dharmakaya manifests from the state of non-conceptual equality. Pleasurable sambhogakaya manifests from the self-nature (of Presence). Nirmanakaya, which benefits beings, manifests from the *thugje* energy of total enlightenment."**

**How** am I the Source from which all phenomena of the universe of samsara and nirvana manifest? The primordially **unborn** self-radiance of Samantabhadra **dharmakaya** clearly **manifests** and appears **from the state of the non-conceptual total equality** of the ineffable primordially pure essence of All-Creating Pure Perfect Presence. **Sambhogakaya**, which embodies the enjoyable ornamental *rolpa* energy of the five sense *pleasures*, never to be rejected, **manifests from the state of** the unceasing self-perfected clear light of the **self-nature** of *rigpa*, Pure Perfect Presence. [410] **Nirmanakaya, which** effortlessly and spontaneously **benefits beings** through many emanations, **manifests from the *tsal* energy of the unceasing *thugje* energy of** the non-dual empty luminosity of **total enlightenment**.

## Source of Buddhas

The second subdivision is the explanation of the Source of the buddhas of the three times.

(r) **"All buddhas of the three times (understand that wisdom is non-conceptual). Because buddhas of the past understood that the self-originated wisdom of Presence Itself is non-conceptual, buddhas of the past now abide in the non-conceptual realm. Buddhas alive now benefit beings without having concepts about the self-originated wisdom of Presence Itself. Buddhas who will arrive in the future will surely help beings by explaining that the self-originated wisdom of Pure Perfect (Presence) is non-conceptual."**

Similarly, **all buddhas** who appear in **the three times** and embody the ultimate qualities of renunciation and understanding manifest because they precisely understand the essence of the self-originated wisdom of Presence Itself, which is beyond all dualistic concepts. The general explanation is followed by a more extensive explanation. All **buddhas** who appeared in the time of **the past** precisely **understood that the total bliss of the self-originated wisdom of *rigpa*, Presence Itself, is the primordial essence of non-conceptual absolute equality.** Thus **buddhas** who appeared in **the past now abide in the non-conceptual realm** beyond judgments. [411]

**Buddhas** who are **alive now** as embodied beings to turn the wheel in the realms of the ten directions understand **the state of self-originated wisdom**, the real condition of Pure Perfect Presence, so they do **not** have any **concepts** about direct, perfect enlightenment, in which dualistic concepts dissolve into space. They **benefit beings** in accordance with the non-conceptual self-perfected wish-fulfilling jewel.

**Buddhas** who will arrive in the future to turn the wheel of the dharma **will surely help beings** to relax in the unfabricated natural state by directly understanding and **explaining that the**

essence of All-Creating **Pure Perfect Presence**, *rigpa*, **self-originated wisdom**, is completely **non-conceptual**.

Pure Perfect Presence is the birthplace from which buddhas of the three times manifest. The *Rinchen Khorlo Tseppai Gyü* says: [412]

All completely perfect buddhas of the past, present and future who dwell in the realms of the world are never for even an instant some phenomenon which did not arise from the *tsal* energy of *rigpa*. Thus they are united in unique *rigpa*, just like sunrays (are united in the sun).

### **Source of Rigdzins**

The third subdivision is the explanation of the Source of the *rigdzins*.

(r) **"If *rigdzins* and (bodhisattvas who abide on) levels do not see (limitations) when they observe the self-originated (wisdom) of Pure Perfect Presence, they meet their own Presence, the Source."**

Furthermore, **if *rigdzins***, who depend upon the paths of vajrayana and are attached to and do not want to separate from the self-originated wisdom of *rigpa*, **and** [413] bodhisattvas, **who abide on the ten levels**, like the first level of joy, and so forth, abide in non-conceptual absolute equality **without seeing** any limitations, like existence, non-existence, eternalism, nihilism, and so forth, when they **observe** and analyze **the self-originated** wisdom of *rigpa*, the Source, **Pure Perfect Presence, they meet their own Presence, the Source**, self-originated wisdom. Those who understand how the state is and do not search for some wisdom of some essential real condition other than (Presence) are said to be *rigdzins* and bodhisattvas.

## Source of Sentient Beings

The fourth subdivision is the explanation of the Source of sentient beings of the three realms.

(r) **"Self-originated wisdom (abides) in all sentient beings of the three realms, without obstacle. The *rigpa* and luminosity of objects and senses is unfabricated Pure Perfect Presence, and the suchness (of Presence) is the authentic Source."**

This Source, Pure Perfect Presence, is not only the birthplace of buddhas and bodhisattvas. **Self-originated wisdom** primordially abides **in the mind-streams of all sentient beings of the three realms, without obstacle.** [414] The nature of the *rigpa* **and luminosity** of all appearances of the outer and inner universe, perceived as though produced by the five outer **objects** and the five inner **sense organs**, this essence, totally **unfabricated** by negation, affirmation, acceptance and rejection, the **suchness** of All-Creating **Pure Perfect Presence, is the authentic Source** of phenomena. The *Rinchen Khorlo Tsempai Gyü* says:

Because the unrestricted appearances in the self-luminous mirror of mind are the naturally lucid precious light of Presence Itself, the essential cause is perfect and the wisdom manifestations are radiant. If one understands the jewel-like state of Presence Itself, the appearances are natural and pure, as if reflected in a clean, polished, radiant mirror. There is only omniscient wisdom which self-arises with knowledge of everything. [415]

## Source of Universe

The fifth subdivision is the explanation of the Source of everything of the animate and inanimate universe.

(r) **"There is not even one (phenomenon) of the animate and inanimate universe which was not produced by me. There**



**is nothing which does not manifest from me, the cause of everything. Thus I am the Source of everything."**

**Of all these phenomena encompassed by the animate and inanimate universe, there is not even one (phenomenon) which was not produced** from the unborn dimension as unceasing *rol-tsal* energy **by me**, the All-Creating King, Presence Itself, self-originated wisdom. **There is nothing which does not manifest from me, the cause of everything**, the Source, self-originated wisdom, All-Creating Pure Perfect Presence. **Thus I am the Source of everything.** The *Rinchen Khorlo Tsempai Gyü* says:

All visible and invisible phenomena come from the great expanse of *rigpa*. There is no phenomenon which does not manifest from the total path, the expanse of the absolute equality of one's *rigpa*. [416] The unimaginable manifestations of Presence manifest from and are nothing other than the *tsal* energy of the state of *rigpa*. All families of sugatas, buddhas of the five families, and perfect retinuees of *yab-yum* children manifest from and are nothing other than the *tsal* energy of one's *rigpa*.

### **Rationale for Victory**

The second subdivision is the explanation of the rationale for victory. It has two subdivisions:

- 1) the declaration of victory (p297);
- 2) and the justification of victory (p298).

### **Declaration of Victory**

The first subdivision is the declaration of victory.

**(r) "I am victorious over everything. I am victorious over the three kayas. I am victorious over buddhas of the three (times). Because I am the creator of all *rigdzins*, bodhisattvas,**

**sentient beings of the three realms, and everything of the animate and inanimate universe, I am victorious over all."**

Being the essence of the totally self-perfected unfabricated Pure Perfect Presence, *rigpa*, the All-Creating King, the Teacher, **I am superior to and victorious over all** phenomena, like the teachers of the three kayas, and so forth. [417] Over what am I victorious? In general, in the realms of samsara and nirvana, there is nothing higher than the teachers of the **three kayas**. However, **I**, the Teacher of teachers, Pure Perfect Presence which creates all buddhas of the self-originated base, **am** far superior to and **victorious over** all of these (kayas). Similarly, **I**, the All-Creating Teacher, **am victorious over all** beings who appear in the **three** times, including **buddhas**, who are the most glorious of beings of the three realms. Furthermore, **since I**, the All-Creating King, **am the creator of all *rigdzins*** who travel to levels, abide on levels and mature on levels, **bodhisattvas** of the ten levels who have mastered one thousand, two hundred qualities, and so forth, all **sentient beings who live in the three realms, and everything encompassed by the animate and inanimate universe, I am victorious over all** of these. [418]

### **Justification of Victory**

The second subdivision is the justification of victory. It has two subdivisions:

- 1) the brief explanation of the way the teaching of Pure Perfect Presence is established (p298);
- 2) and the extensive explanation (of the way the teaching of Pure Perfect Presence is established) (p299).

### **Brief Explanation**

The first subdivision is the brief explanation of the way the teaching of Pure Perfect Presence is established.

(r) **"Before any other teachings existed, I, the All-Creating Pure Perfect Presence, established the teaching of Pure Perfect Presence. This teaching of Pure Perfect Presence cannot be established by any (other teachers)."**

For what reasons am I, the All-Creating Teacher, victorious over all of these explained above, like the teachers of the three kayas? **Before any teachings** of the teachers of the three kayas **existed, I, the Teacher, Pure Perfect Presence, established the teaching of** the totally unfabricated self-perfected essence of **Pure Perfect Presence**, which cannot be established by any teachers of the three kayas. The essence of **this** unfabricated self-perfected **teaching of Pure Perfect Presence**, the Source, which is the ground for the arising of all teachings, **cannot be established by any** teachers of the three kayas. [419] Also I am far superior to and victorious over all of these teachings because they are nothing other than teachings involving acceptance, rejection, struggle and achievement.

### **Establishment of the Teaching of Presence**

The second subdivision is the extensive explanation of the way the teaching of Pure Perfect Presence is established. It has seven subdivisions:

- 1) beyond action regarding phenomena (p299);
- 2) beyond view and meditation (p300);
- 3) beyond keeping samaya (p301);
- 4) beyond effort with sacred activities (p301);
- 5) beyond training on levels (p302);
- 6) beyond traveling a path (p302);
- 7) and beyond seeing the real condition (p303).

### **Beyond Action**

The first subdivision is 'beyond action regarding phenomena'.

(r) **"How is the (teaching of Presence) established? Since there is nothing to be done about phenomena, one enters by not striving. (Why?) - because there is nothing other than Pure Perfect Presence."**

**How is the** unfabricated self-perfected **teaching** of the Source, Pure Perfect Presence, **established** by the All-Creating State of the Teacher? What are the initial doors of entry? Sravakas enter using the four noble truths. Pratyekabuddhas enter using interdependent origination. Bodhisattvas use the two truths. [420] Kriya uses the three purities. Yogatantra uses the five factors of enlightenment or characteristics and non-characteristics. Mahayoga uses the three contemplations. Anuyoga enters using the indivisibility of space and *rigpa*. Atiyoga does not rely upon any struggle or practice, but is the primordial enlightenment and effortless self-perfected nature of all phenomena of samsara and nirvana in the dimension of *rigpa*, Pure Perfect Presence. **One enters by not striving** with acceptance, rejection, effort and struggle, **because** one understands that **there is nothing to be done about phenomena** using struggle and practice. Why? - **because there is nothing** to struggle and practice with which is **other than Pure Perfect Presence.**

### **Beyond View and Meditation**

The second subdivision is 'beyond view and meditation'.

(r) **"Because the real condition of Pure Perfect Presence cannot be meditated by mind, (Presence) is beyond the establishment of view and meditation."**

Followers of other vehicles meditate the state established by their specific vehicles. For example, sravakas meditate the absence of a self in persons, and so forth. [421] In the context of dzogchen, **the real condition of Pure Perfect Presence, *rigpa*,** transcends the dimensions of mind because Presence is beyond speech, thought and communication. **Because Presence does not**

**exist as an object to be visualized and meditated by mind, All-Creating Pure Perfect Presence is beyond the establishment of view and meditation.**

### **Beyond Samayas**

The third subdivision is 'beyond keeping sāmaya'.

**(r) "The real condition beyond object and subject has no samayas to preserve."**

In the context of specific vehicles, one preserves and does not transgress against what the teaching says to accept, reject, engage in and disengage from. For example, sravakas preserve two hundred fifty-three vinaya rules, and so forth. In the context of dzogchen, there is no difference between preservation and non-preservation (of samayas) in Pure Perfect Presence, **the real condition beyond** all conceptual dimensions of **object and subject**. Thus (Presence) is primordially beyond preservation and transgression because it **has no samayas to preserve**. [422]

### **Beyond Sacred Activities**

The fourth subdivision is 'beyond effort with sacred activities'.

**(r) "Because (dzogchen) is primordial self-perfection, there are no sacred activities to perform."**

(Followers of vehicles) are involved with the struggle and practice of the sacred activities of their specific vehicles: sravakas perform benefit for themselves with the ten virtuous actions, pratyekabuddhas perform very little benefit for others because it is incompatible with magical illusions, and so forth. **Because** dzogchen is the **primordial** and effortless **self-perfection** of all sacred activities, which do not make the real condition, Pure Perfect Presence, there are no sacred activities to perform.

## Beyond Levels

The fifth subdivision is 'beyond training on spiritual levels'.

(r) **"Because all (beings already) abide on (the level of) Pure Perfect Presence, there are no levels upon which to train."**

In the systems of each of the lower vehicles, followers gradually train and travel. For example, the lower paths of teaching train on the eight levels<sup>175</sup>, and so forth. **Because all beings already primordially abide on the one level of the real condition of dzogchen, Pure Perfect Presence, there are no other levels upon which to train.** [423]

## Beyond Travel

The sixth subdivision is 'beyond traveling a path'.

(r) **"Pure Perfect Presence is the destination of travel. Because there is no (need for new) travel to the level of Presence, there is no travel on the (dzogchen) path."**

Although specific systems of the lower vehicles gradually travel the five paths of their individual teachings, All-Creating **Pure Perfect Presence is the ultimate destination** to which all paths **travel**. **Because** the natural state of that **Presence** Itself already abides primordially and **there is no new travel to the level of primordial unchanging, unfabricated supreme wisdom, there is no travel on the dzogchen path.**

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<sup>175</sup> The eight levels or stages on the lower paths of saintly perfection are preparation, initial entry, seeing, restraint, beyond desire, realization of actions, sravaka and pratyekabuddha.

## Beyond Seeing the Real Condition

The seventh subdivision is 'beyond seeing the real condition'.

**(r) "Because the real condition is Pure Perfect Presence, do not try to see some other real condition."**

Those who follow lower vehicles have different opinions about the real condition which correspond to their individual mental capacities and which are based upon their scriptures and intelligence. In dzogchen, **the real condition** of phenomena is nothing other than the wisdom of the unfabricated self-originated Source, All-Creating **Pure Perfect Presence** Itself. Presence is effortlessly self-perfected, (so one should) **not try to see some other real condition**.

In summary, because the final goal of all ways of entry, views, meditations, behaviors and fruits of the lower vehicles is the real condition of the Pure Perfect Presence of dzogchen, [424] this teaching of All-Creating Pure Perfect Presence is superior to all other teachings. The *Tingdzog* says:

The unimaginable eighty thousand doors to the teachings can be summarized in the teachings of the nine vehicles. Because dzogchen is the ultimate teaching, it is definitely the root of all. Because the five types of wisdom, and so forth, are united in total self-originated wisdom, union in *rigpa* is the root of all teachings. [425] The inexhaustible wisdom of one's *rigpa* has arrived in dharmakaya. All phenomena assembled as objects, mind's attachment to their existence and non-existence, and even the extreme limitation of an existent self are the supreme, ultimate, definitive, profound real condition.

## Conclusion

The third subdivision is the conclusion. It has two subdivisions:

- 1) the recognition of the wisdom of the primordial base (p304);
- 2) and the explanation that (the wisdom of the primordial base) is the Source of victory (p306).

## Recognition of Wisdom

The first subdivision is the recognition of the wisdom of the primordial base.

**(r) "Wisdom is self-originated wisdom; it is not a wisdom which can be conceived as an object."**

How can **wisdom**, which is the source of all phenomena, be beyond all action and effort? Wisdom is **self-originated wisdom** which does not depend upon causes and conditions; it is the real wisdom abiding in the base, the primordial self-perfected nature of non-conceptual clear light. **It is not a kind of wisdom** which emanates from that realm to display *tsal* energy, with an essence **which can be conceived and analyzed as an object**. [426] About its two special qualities<sup>176</sup>, the *Chöying Rinpochei Dzö* says:

This primordially pure Pure Perfect Presence is the truth of the real condition of ultimate space. Beyond speech and thought, it is *prajña paramita*. By itself it is unmoving natural clear light. It primordially transcends concepts of movement and interruption. Its nature is like the source of the sun. Its energy arises without interruption. Its immaterial *rigpa* transcends concepts and analyses. Its profound clarity is beyond object and subject.

(Longchenpa's auto-)commentary on the *Chöying Rinpochei Dzö* says:

Self-originated wisdom is empty, luminous *rigpa* which appears like a non-conceptual, pure crystal ball but cannot

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<sup>176</sup> Wisdom's two special qualities are its self-origination and its transcendence of conceptual objects.



be analyzed as an object. Wisdom is part of the base of manifestation, beyond the arising or non-arising of an essence. [427] It is clear in self-luminosity, transparent in emptiness and immaculate in primordial purity. Within that realm, the aspects of various manifestations proceed toward dualism; the *rigpa* aspect of that immaculate naked essence of what arises is wisdom. Because there is no concept of an object, it is called 'self-originated wisdom'.

and:

The movements of the *tsal* energy of the *thugje* energy from self-originated wisdom are said to be '*rolpa* energy which arises from *tsal* energy' as the perception of an arising object; this is not self-originated wisdom. The existence and non-existence of objects are emphasized, and karma and emotions cause entry into samsara if no method is applied. Samsara has the nature of concepts and analyses; the essence of samsara is not transcended.

Concerning the distinction between dualistic concepts and the unceasing *tsal* energy of the manifestation base of *thugje* energy, [428] the commentary on the *Chöying Rinpochei Dzö* says:

As a reflection manifests in a mirror, when objects appear in *rigpa*, the so-called *tsal* energy of the manifestation base of *thugje* energy does not emanate as a concept for naked, immaculate awareness. But when that is not understood, it is said that there are 'dualistic concepts', and so forth, so that there seems to be an emanation outside, over there, of the perception of a sense object.

However, these are just concepts of object and subject which have been distinguished. When the three aspects - emptiness, appearance and various manifestations - are differentiated by *rigpa*, one may be attached to the essence of the three kayas. One's recognition and practice may be a little mistaken.

## Source of Victory

The second subdivision is the explanation that (the wisdom of the primordial base) is the Source of victory.

(r) **"Because I, All-Creating Pure Perfect Presence, am victorious over all views and behaviors and because I am the Source which creates (everything), I am said to be the Source of victory." Thus he spoke.**

For those reasons explained above, **I**, the primordial base, the creator of all self-originated wisdom, **Pure Perfect Presence, am superior to and victorious over all views, behaviors, samayas, sacred activities, levels, paths, and so forth, of lower vehicles.** [429] **Because I am the Source who creates all phenomena, I am said to be self-originated wisdom, the Source of victory.'** Thus he spoke.

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the thirty-ninth chapter, which explains *The Source of Victory*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the thirty-ninth chapter, which explains *The Source of Victory*.**

## Chapter 40 - *Essence of Presence*

Chapters thirty-one to forty explain effortless perfection. Chapter forty explains the transcendence of the actions and efforts of samsara and nirvana because the self-originated wisdom of Presence Itself is primordial enlightenment. It has two subdivisions: the brief explanation (p307); and the extensive explanation (p307).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained the essence of Pure Perfect Presence Itself.**

After explaining that the self-originated wisdom of Presence Itself is the Source which is victorious over all phenomena, **then the All-Creating King, Pure Perfect Presence, explained** that the essence of the just-that-ness of unfabricated **Pure Perfect Presence** is primordial enlightenment. Thus it transcends all action and searching. [430] He explained that followers of lower vehicles continue in samsara by performing actions such as renunciation, interruption and purification. Thus they should relax in the natural unfabricated state, without doing any rejection or acceptance of the self-originated wisdom of the real condition.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the brief explanation that the essence of samsara and the agent of samsara do not really exist because the self-originated wisdom of Presence Itself is primordial enlightenment (p308);
- 2) the extensive explanation of the essence using objection and reply (p309);

3) and the conclusion, that there is nothing other than the Presence of just-that-ness, instant *rigpa* (p317).

### Non-Existence of Samsara

The first subdivision is the brief explanation that the essence of samsara and the person in samsara do not really exist because the self-originated wisdom of Presence Itself is primordial enlightenment.

**(r) "Hey Mahasattva, listen! My teaching which establishes (the essence) says that all buddhas of the three times, *rigdzins*, bodhisattvas, and all sentient beings of the three realms are primordially enlightened, without struggle and achievement. Because the three teachings of the three types of teachers, (my first) retinue, are involved with struggle and achievement, the stabilities of the struggle and practice of the three types of teachers, (my first) retinue, collapse into deviations and obstacles." Thus he spoke.**

**Hey Mahasattva! Listen** correctly to this teaching that all phenomena are primordially enlightened in the state of the unique self-originated wisdom of Presence Itself, beyond dependence upon struggle and practice. [431] What is the teaching? **The teaching of me**, the All-Creating Teacher, **establishes this** essence of Pure Perfect Presence, *rigpa*, whose nature is primordially beyond action and struggle. **All buddhas of the three times, *rigdzins* of guhyamantra, bodhisattvas** who abide on levels, and absolutely **all sentient beings of the three realms**, without exception, are **said** to be the essence of **primordial enlightenment, without** the application of any effort to **struggle** on a path and **achieve** a goal. The **three types of teachers** are the first **retinue** of the my All-Creating State. Because their **three teachings** - outer, inner and secret - and all eight vehicles of effort are **involved with struggle and achievement**, these teachings are **obstacles for and deviations from dzogchen**. All those systems

which remain in aspiration and desire cannot sustain confidence and **will collapse**.

## Objection and Reply

The second subdivision is the extensive explanation of the essence using objection and reply. It has two subdivisions:

- 1) the objection that sentient beings in samsara do not recognize samsara, even though Presence Itself is primordial enlightenment (p309);
- 2) and the reply which explains that no quantity of action and effort can transcend samsara if Presence is not understood (p310).

## Objection about Non-Recognition

The first subdivision is the objection that sentient beings in samsara do not recognize samsara, even though Presence Itself is primordial enlightenment.

**(r) Then Sattvavajra spoke: "Hey Teacher, All-Creating King. Your teaching is Pure Perfect Presence. If this Pure Perfect Presence is enlightenment, are sentient beings of the three realms already enlightened? If sentient beings of the three realms are already enlightened, why do they transmigrate and live in the three realms?" Thus he asked.**

After hearing the explanation that Presence Itself is primordial enlightenment and does not depend upon any struggle or achievement, **then** the lord of the retinue, **Sattvavajra, again expressed** his doubt about the meaning, as follows. **Hey Teacher, All-Creating King. Your teaching is *rigpa*, Pure Perfect Presence. If this Pure Perfect Presence exists naturally as self-perfected primordial enlightenment in the mind-streams of all sentient beings, [433] are all these sentient beings who transmigrate in the dimensions of the six lokas of the three realms already primordially enlightened,** without depending upon any effort or

struggle? **If all sentient beings of the three realms are already perfectly enlightened, why do they transmigrate in the samsara of the three realms?** Transmigration would be illogical if sentient beings in samsara are already enlightened. Or is there the defect that buddhas once again fall into samsara? **Thus he asked.**

### **Reply about Action and Effort**

The second subdivision is the reply which explains that no quantity of action and effort can transcend samsara if Presence is not understood. It has six subdivisions:

- 1) the explanation that the renunciations of sravakas are samsara (p310);
- 2) the explanation that the interruptions of pratyekabuddhas are samsara (p312);
- 3) the explanation that the trainings of bodhisattvas are samsara (p313);
- 4) the explanation that the considerations of purity of kriyatantra are samsara (p314);
- 5) the explanation that the acceptance and rejection of yogatantra are samsara (p315); [434]
- 6) and the explanation that the purposeful practices of inner tantra are samsara (p316).

### **Renunciation of Sravakas**

The first subdivision is the explanation that the renunciations of sravakas are samsara.

**(r) Then the All-Creating King, Pure Perfect Presence, spoke again. "Hey Mahasattva, listen to this! All phenomena, however they appear, manifest from Pure Perfect Presence and are the direct manifestations of the real condition. (Phenomena) are identical in just-that-ness, but appear from the real condition as the five (sense) objects. However, considering that emotions and suffering arise from the five sets of desirable and undesirable (objects), (sravakas) renounce the**

**five objects of the real condition. But even after three eons they cannot (succeed in) renouncing the manifestations of self-originated wisdom. Thus they transmigrate in the abodes of the three realms."**

After Sattvavajra spoke those words of disagreement because of logical inconsistency, **then the All-Creating King, Pure Perfect Presence, again spoke** his reply to this disagreement. **'Hey Mahasattva, listen to this principle** about how transmigration exists because beings do not understand that all phenomena are already primordially enlightened as the nature of Pure Perfect Presence! What is the principle? **All phenomena, however they appear, manifest from the space of Pure Perfect Presence, the Source, and are the direct manifestations of the real condition, the unceasing *tsal* energy from the space of just-that-ness. Although all phenomena have an identical essence in the just-that-ness of the real condition, their manifestations from the *tsal* energy of the real condition appear as the five types of objects - color-forms, sounds, and so forth. [435] The five sets of objects - like desirable and pleasant beautiful forms, undesirable and unpleasant ugly forms, and five neutral forms, which are neither - are causes for the production of emotions, such as attachment, aversion, ignorance, and so forth. Because of the accumulated actions, such as killing, and so forth, performed due to those emotions, there is the effect of all sufferings of transmigration in the three realms. Considering that, sravakas try to renounce the five objects because they do not recognize that the objects are self-manifestations of the essence of Pure Perfect Presence, the real condition. But even after three eons they cannot (succeed in) renouncing the manifestations of self-originated wisdom. Thus sravakas transmigrate in the abodes of the three realms without obtaining the goal of their path. [436] The general commentary about vehicles by the incomparable great Kathogpa teacher says:**

From when sravakas first enter, using the four noble truths, how long is it before they finally come to the end of

samsara? One great eon is said to be the total of eighty minor eons. Those with high capacity need one hundred of those eons. Those with medium capacity need two hundred of those eons. Those with low capacity are delayed for the time of three hundred of those eons.

Although sutra and tantra have different considerations (on this topic), the (*Kunjed Gyalpo*) Tantra says that sravakas are delayed for the time of three eons.

### **Interruptions of Pratyekabuddhas**

The second subdivision is the explanation that the interruptions of pratyekabuddhas are samsara.

**(r) "The appearances of the five objects of the real condition are identical in just-that-ness, but they manifest as five (sets of) desirable and undesirable (objects). (Pratyekabuddhas) consider that these appearances are the causes of transmigration, so they try to block the five (objects of the) real condition. But even after many eons they cannot block these manifestations of self-originated wisdom. Thus they transmigrate in the abodes of the three realms."**

**The appearances of the five types of objects, which are *tsal* energy manifestations of the real condition, are naturally identical in the just-that-ness of the real condition primordially beyond differences. But they appear as five (sets of) desirable and undesirable (objects) due to mental analyses. [437] Pratyekabuddhas consider that these objects are produced by the succession of the twelve links of interdependent origination, such as direct applications of actions based upon ignorance attached to me and mine, and so forth, and are the causes for being born in three realms of transmigration. So they use methods to try to block those five objects of the real condition. But, even if they meditate those manifestations of the unceasing self-*tsal* energy of**



**self-originated wisdom for many eons, they cannot block them. Thus they transmigrate in the abodes of the three realms.**

### **Trainings of Bodhisattvas**

The third subdivision is the explanation that the trainings of bodhisattvas are samsara.

**(r) "The appearances of the five objects of the real condition are identical in just-that-ness, but they appear as five desirable and undesirable objects. (Followers of mahayana) consider that these objects are the source of attachment, so they try to purify the five (objects) of the real condition. But even after a long (time, like three immeasurable) eons, they cannot purify these appearances of self-originated wisdom. Thus they transmigrate in the abodes of the three realms."**

**The appearances of the five types of objects of the *tsal* energy of the real condition are identical in the essence of All-Creating Pure Perfect Presence, the just-that-ness of the real condition. But they appear to mind as five (sets) of desirable and undesirable objects. Followers of the mahayana vehicle of characteristics consider that these five objects of desire are the source of emotions, such as attachment, and so forth, [438] so they try to purify these five objects of the self-radiance of the real condition in the realm of the emptiness of the real condition, using the five great logical arguments<sup>177</sup> of madhyamaka to conclude that objects are unborn. Even after a very long time, like three immeasurable eons, they cannot purify these appearances of the self-originated wisdom of their Presence Itself. Thus they transmigrate in the abodes of the three realms of samsara.**

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<sup>177</sup> The five great logical arguments are identity and difference, vajra particle logic to destroy wrong views, the production and cessation of existence and non-existence, the production and cessation of the four limits, and interdependent origination.

## Purities of Kriyatantra

The fourth subdivision is the explanation that the considerations of purity of kriyatantra are samsara.

(r) **"The appearances of the five objects of the real condition are identical in just-that-ness which directly manifests the real condition. But they appear as five desirable and undesirable (objects). (Followers of kriyatantra) consider that the abode (of these objects) should be empowered, so they try to empower outer and inner (phenomena) in purity and they try to purify the five (objects) of the real condition. But even after seven lifetimes they cannot empower the appearances of self-originated wisdom. Thus they transmigrate in the abodes of the three realms."**

All phenomena of the outer and inner universe are **direct manifestations** of the unceasing *rolpa* energy which appears within the primordially unborn realm **of the real condition** of the Pure Perfect Source. These phenomena cannot be categorized as good, evil, acceptable, unacceptable, pure, impure, and so forth. [439] Although phenomena are **identical in the just-that-ness** of the real condition of unborn space, they **appear as the** unceasing *rolpa* energy of **five types of manifesting objects of the real condition**. Due to the mental analyses of sentient beings, the **five objects appear as desirable and undesirable** objects. Followers of kriya, the lowest vehicle of the outer tantras, consider that the individual characteristics of these objects are obstacles. They **consider that the abode** of these objects **should be empowered** with the essence of the pure deity, because, after objects have been empowered, then one day they may manifest as the essence of the deity. They use methods of mantra and visualization to **empower** all **outer and inner** phenomena in **purity**. They struggle with practice to **purify the five objects of the real condition**. But even after seven human lifetimes they cannot empower the **appearances of the self-originated wisdom** of Presence Itself.

**Thus they transmigrate in the samsaric abodes of the three realms. [440]**

## **Acceptance and Rejection of Yogatantra**

The fifth subdivision is the explanation that the acceptance and rejection of yogatantra are samsara.

**(r) "The appearances of the five objects of the real condition are identical in just-that-ness. They are direct manifestations of the real condition arising from Pure Perfect Presence. (Followers of yogatantra) consider that their appearances as five desirable and undesirable objects are the causes of higher and lower realms, so they try to accept and reject just-that-ness. But the self-originated wisdom of appearances cannot reject (itself) using its own circumstances. (Followers of yogatantra) transmigrate because they try to reject, even though it cannot be done."**

All phenomena of the animate and inanimate universe **arise from the *tsal* energy of Pure Perfect Presence, *rigpa*.** In fact, phenomena are **direct manifestations of the self-radiance of the real condition.** Although phenomena abide in **identical** wisdom and are indivisible in the **just-that-ness** of the real condition, they **appear as five types of manifesting objects** which unceasingly arise everywhere as the self-radiance of the **real condition.** Those individual phenomena originate and **appear as five sets of desirable, undesirable** and neutral objects. Although no different good, bad, acceptable and unacceptable objects really exist in the essence of the Pure Perfect Presence of the real condition, followers of yogatantra use their specific concepts to consider that these objects are **causes** which produce the **higher and lower realms** of samsara corresponding to the causes of good and evil karma. (Followers of yogatantra) **consider that** impure, filthy things should be rejected and that pure, clean things should be accepted, [441] **so they struggle** with a dualistic view about objects **to accept and reject** in the one essence of the **just-that-ness** of the

real condition. But both what is rejected and its remedy are **appearances of the one self-originated wisdom**. Just as fire cannot extinguish fire and water cannot wash water, the state of self-originated wisdom **cannot** renounce and **reject** its state **using its own circumstances**. Even though this **cannot** be done, by cultivating the meditation of a pure deity, and so forth, (followers of yogatantra) proudly **struggle to reject** any impure phenomenon of samsara. They produce obstacles, so they do not recognize the natural state of Presence Itself beyond acceptance and rejection. **Thus they transmigrate** in the abodes of the three realms of samsara. [442]

### **Practices of Inner Tantra**

The sixth subdivision is the explanation that the purposeful practices of inner tantra are samsara.

(r) **"The direct manifestations of the real condition come from Pure Perfect Presence. The appearances of the five objects of the real condition are identical in just-that-ness. But they appear as five desirable and undesirable objects. (Followers of mahayoga and anuyoga) understand that objects are Body, Voice and Mind, so they try to practice Body, Voice and Mind. They try to accomplish what is primordial. Because of these practices they transmigrate."**

**The real condition of all direct manifestations of the rolpa energy of the animate and inanimate universe comes from the unceasing tsal energy of Pure Perfect Presence, the Source. Identical in unfabricated just-that-ness and beyond differentiation, the types of objects of the real condition appear as five types of phenomena, such as form, sound, smell, taste, and so forth. The manifest clarity of the appearances of these five objects is subdivided into desirable, undesirable and so forth. Followers of both mahayoga and anuyoga understand and try to establish everything in the state of manifest enlightenment as the primordial Body, Voice and Mind of victorious ones. But even**

when they practice the natural state in this way, because they are conditioned by the illusions of dualistic concepts about phenomena, phenomena do not appear in that way (as primordial Body, Voice and Mind). Relying upon the profound methods of the development and completion stages, **they try** once again to directly **realize** that all phenomena are the primordial abode of **Body, Voice and Mind**. [443] But even while they struggle and practice in this way, all phenomena, however they appear, without changing the color of a hair, **are** naturally enlightened as the unchanging self-originated wisdom of **primordial** Presence Itself, beyond arising, abiding and ceasing. So it is not necessary to struggle and achieve in any way. Even though (followers of mahayoga and anuyoga) **try to accomplish** something with effort and struggle, they can never actually change the self-originated wisdom of Presence Itself. **They transmigrate because of their** self-created obstacles of efforts and **practices**. Thus there is the advice to relax in the unfabricated natural realm, beyond the application of any hope, fear, effort or struggle.

### Nothing Other Than Presence

The third subdivision is the conclusion, that there is nothing other than the Presence of just-that-ness, instant *rigpa*. It has four subdivisions: [444]

- 1) the explanation that the self-originated wisdom of the real condition is not the transcendence of suffering in some other dimension after the renunciation of the phenomena considered by present mind to be impure (p318);
- 2) the explanation of the definition of just-that-ness (p319);
- 3) the explanation that the essence of just-that-ness is the one natural state (p320);
- 4) and the explanation that samsara is produced through correction and corruption (p321).

## Wisdom and Suffering

The first subdivision is the explanation that the self-originated wisdom of the real condition is not the transcendence of suffering in some other dimension after the renunciation of the phenomena considered by present mind to be impure.

**(r) "Hey Mahasattva! If (the manifestations of) Pure Perfect Presence are rejected as outside (in some other dimension), then self-originated wisdom has never existed. If samsara is rejected as outside, then there is no so-called nirvana. When conditioned phenomena are rejected as outside, then some so-called real condition has never existed. Everything is identical in just-that-ness. In the identity of just-that-ness, it is a mistake to (try to) correct just-that-ness."**

**Hey Mahasattva!** Doing things about the self-luminosity of the self-originated wisdom of Presence Itself, like training, blocking, practicing, and so forth, is samsara. **Thus** all these phenomena of the outer and inner universe, like the appearances of the five sense pleasures, considered to be impure, are nothing other than the essence of **Pure Perfect Presence**, the Source, the just-that-ness of the real condition. **If** these appearances of conditioned phenomena are **rejected as outside** (in some other dimension), **then the self-originated wisdom of nirvana has never existed.**  
[445] The *Yeshe Namkha Dang Nyampai Gyü* says:

Because the greatness of the retinue of sambhogakaya is the pure *rolpa* energy of Samantabhadra, it produces various sufferings, the realm of the bliss of total wisdom and various outer and inner words and sounds, and is the chakra of the Voice of guhyamantra. Even when the energy produces attachment and aversion according to circumstances, this energy arises as self-originated wisdom. Floods, hail, and so forth are the *rolpa-thugje* energy of Samantabhadra. Ravines, caverns and cliffs are dimensions of complete purity. Hear the essence which now unifies. If

characteristics are rejected as outside (in some other dimension), then there is no pure meditation inside. If suffering is rejected as outside, then there is no pleasure inside. If ignorance is rejected as outside, then there is no wisdom of one's *rigpa* inside. If stupidity is rejected as outside, [446] then there is no wisdom of the real condition inside. If attachment is rejected as outside, then there is no pleasure or joy inside. If samsara is rejected as outside, then there is no nirvana inside.

Thus, if these phenomena encompassed by the duality of the animate and inanimate appearances of impure **samsara** are **rejected as outside, there is no so-called nirvana**, because these appearances of samsara are primordially pure nirvana. Similarly, **if these appearances of relative, conditioned phenomena are rejected as outside, then there has never existed some so-called ultimate truth of the real condition**. For those reasons, **all** these phenomena, however they appear, are **identical in the just-that-ness** of the real condition, beyond good, evil, acceptance and rejection. [447] So if all phenomena are **identical in the just-that-ness** of the real condition, beyond differentiation and exclusion, **it is a deviation and a mistaken path** when one does not understand and sees objects to accept, reject, negate and affirm, and when one tries to **correct** or transform the **just-that-ness** of the real condition.

### Definition of Just-That-Ness

The second subdivision is the explanation of the definition of just-that-ness.

(r) " 'That' is a word for **unmistaken**. 'Just' means **beyond correction**. 'Ness' means the **specific characteristics**."

Because all phenomena are the essence of just-that-ness, it is not necessary to correct, transform, reject and accept. What are

the reasons for this? Following is the meaning of 'just-that-ness'.<sup>178</sup> **'That' is a name for unmistakable**, genuine, non-conceptual self-originated wisdom, the natural state of all phenomena of the universe of samsara and nirvana. **'Just' means** that phenomena which appear as samsara and nirvana are the precise natural state, **beyond correction** using negation, affirmation, rejection, acceptance, and so forth. [448] **'Ness' means** that **the uncorrected specific characteristics** of the natural state of all phenomena are the self-originated uncompounded wisdom of primordial enlightenment. In summary, all phenomena of the universe as the precise, unmistakable self-originated wisdom of the natural state are the characteristics of primordial enlightenment. Thus it is not necessary to apply any efforts, like rejection, acceptance, correction, transformation, and so forth.

### Natural State

The third subdivision is the explanation that the essence of just-that-ness is the one natural state.

#### (r) "Do not try to fabricate just-that-ness."

Because all phenomena are primordially enlightened as the self-originated wisdom of Presence Itself, **do not** use hope, fear, struggle and practice, like followers of lower vehicles, to **try to fabricate** anything **about** these outer and inner appearances of the universe, the *rolpa* energies which directly manifest the nature of the **just-that-ness** of phenomena. Relax naturally in the uncorrected state as it is. [449] In agreement with this, the *Yeshe Namkha Dang Nyampai Gyü* says:

The state of self-originated dharmakaya is natural, beyond correction and beyond corruption. Conceptualizing just-that-ness is not wisdom. How could practice and accomplishment exist?

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<sup>178</sup> Just (bzhin) that (de) ness (nyid).



## Continuation of Samsara

The fourth subdivision is the explanation that samsara is produced through correction and corruption.

(r) **"When one (tries to) correct just-that-ness, one (tries to) correct Pure Perfect Presence. In this way one produces the essence of samsara." Thus he spoke.**

The objective aspects of the real condition, the essence of **just-that-ness**, are phenomena, such as the five sense pleasures, and so forth. Followers of lower vehicles **try to correct** these phenomena, using renunciation, interruption, purification, transformation, struggle and practice. Also, everything which arises as the subjective aspects, such as dualistic concepts, the five poisonous emotions, and so forth, are nothing other than self-originated wisdom. The Omniscient Guru says:

The naked, immaculate dualistic concepts which arise in various ways within that state [450] are the wisdom of *rigpa*. Concepts are self-originated wisdom, and are not concepts about (some other) object.

According to the above straightforward explanations, **when** people **try to correct** the essence of **Pure Perfect Presence**, *rigpa*, because they see Presence as something to reject or act upon, they obscure the primordial state of the manifest enlightenment of the self-originated wisdom of Presence Itself, which transcends correction, transformation, rejection and acceptance. Because they cannot understand, they do not obtain the state of nirvana. They only **accomplish** the actions of obsession, attachment, hope and fear, which are **the essence of** the three realms of **samsara**. **Thus he spoke.**

The purpose of these ten conclusive teachings<sup>179</sup> about effortless perfection is to point out that the self-originated wisdom of Presence Itself is naturally primordially self-perfected. [451] The supreme accomplishment of relaxation in the unique knowledge of the total effortless natural state beyond correction and corruption is said to be the wish-fulfilling jewel.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fortieth chapter, which explains *The Essence of Pure Perfect Presence*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fortieth chapter, which explains *The Essence of Pure Perfect Presence*.**

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<sup>179</sup> These ten conclusive teachings about effortless perfection are the ten chapters from 31 through 40: Six Vajra Verses, Four Definitive Verses, Definitive and Provisional Teachings, Union in Presence, Unmistaken Dzogchen Transmission, Union in Body, Voice and Mind, Non-Meditation, Deviations and Obstacles, Source of Victory, and the Essence of Presence.

**Texts Quoted by Commentator**  
**Romanized Tibetan or Sanskrit**  
versus  
**Tibetan Wylie Transliteration**  
(with page numbers of quotations in Volume Three translation)

*Bangdzö Trul De*: see *Bangdzö Trulgyi Demig*

*Bangdzö Trulgyi Demig*: bang mdzod 'phrul gyi lde mig, pages 37, 42, 43, 44, 46, 63, 74, 81, 126, 131, 134, 141, 141, 166, 184, 185, 190, 284

*Chichö*: spyi gcod, page 87

*Chö Chenpo Medu Jungwa*: chos chen po rmad du byung ba, pages 241, 242, 243

*Chöying Rinpochei Dzö*: chos dbyings rin po che'i mdzod (or 'grel), pages 79, 297, 298

*Dewa Trakö*: bde ba phra bkod, page 37

*Dochu*: mdo bcu, pages 34, 39, 41, 44, 52, 53, 54, 55, 57, 62, 64, 66, 68, 76, 82, 85, 87, 88, 89, 90, 91, 92, 94, 96, 97, 99, 102, 102, 104, 106, 107, 110, 113, 114, 115, 116, 117, 118, 119, 121, 122, 126, 127, 131, 133, 135, 137, 138, 140, 143, 144, 146, 151, 154, 156, 158, 159, 160, 160, 164, 165, 166, 168, 168, 169, 170, 171, 174, 174, 175, 182, 185, 198, 222, 271

*Döngyi Gyü*: see *Nyingpo Döngyi Gyü*

*Dönsal*: see *Trödral Dönsal Chenpoi Gyü*

*Dorje Sempa Namkha Dang Nyampai Gyü*: rdo rje sems dpa' nam mkha' dang mnyam pa'i rgyud, pages 205, 206, 206, 206

*Dorje Sempa Nyinggi Melong*: rdo rje sems dpa' snying gi me long, page 61

*Drebui Long*: 'bras bu'i klong, pages 58, 83, 100, 123, 161, 176, 176

*Drelong*: see *Drebui Long*

*Dzogpa Chenpo Chönyi Rangdrol*: rdzogs pa chen po chos nyid rang grol, page 155

*Garab Dorje*, page 59, 59

*Gyaltshab Chenpo*, page 223

*Gyatso Nyogpa Medpai Gyü*: rgya mtsho mnyog pa'i rgyud, page 191

*Gyutrul*: see *Sangwa Gyutrul Drawa*

*Jampal Nampar Trulpai Do*: 'jam dpal nmap par 'phrul pa'i mdo, page 51  
*Jigmed Lingpa*, page 77

*Kadrel*: dka' 'grel, pages 83, 100, 124, 162, 178

*Kathogpa teacher*, page 305

*Khorwa Tsachö kyi Nyugu* says: 'khor ba rtsa gcod kyi myu gu, page 55

*Khorwa Tsadchö kyi Dejam*: 'khor ba rtsad gcod kyi bde 'jam, page 51

*Khorwa Tsadchö kyi Gyü:* 'khor ba rtsad gcod kyi rgyud, page 37  
*Khorwa Tsadchö kyi Kundü Rigpa:* 'khor ba rtsad gcod kyi kun 'dus rig pa 46  
*Khuchug:* khu byug, page 133  
*Khyungchen:* khyung chen, pages 47, 47, 62, 97, 168, 250  
*Kunsal:* kun gsal, pages 43, 70, 77, 129, 150, 281  
*Kuntu Zangpo Gongpa Zangthal Gyi Gyü:* kun tu bzang po dgongs pa zang thal gyi rgyud, page 152  
*Lado Sangwai Khorlo:* la zlo gsang ba'i 'khor lo, page 261  
*Longchen Rabjam Tantra:* klong chen rab 'byams rgyal po'i rgyud, pages 43, 110, 112, 120, 125, 220, 222  
*Longchen Rabjam:* klong chen rab 'byams (unknown text), pages 107, 192, 228, 229  
*Longdrug:* klong drug, pages 140, 144  
*Macha Jingnol:* rma bya mjing bsnol, page 157  
*Mutig Trengwa:* see *Mutig Trengwai Gyü*  
*Mutig Trengwai Gyü:* mu tig phreng ba'i rgyud, pages 62, 84, 89, 106, 172  
*Nagarjuna,* page 119  
*Namkha Dang Nyampa Yige Medpai Gyü:* nam mkha' dang mnyam pa yi ge med pa'i rgyud, pages 188, 189  
*Namkha Dang Nyampai Gyü:* nam mkha' dang mnyam pa'i rgyud, page 107  
*Namkhai Tha Dang Nyampai Gyü:* nam mkha'i mtha' dang mnyam pa'i rgyud, page 240  
*Ngama:* snga ma or lung snga ma'i 'phros (a previously quoted text), pages 45, 66, 75, 76, 81  
*Ngedön Düpa:* nges don 'dus pa, page 137  
*Nyamo Bagla Nyalwai Gyü* says:75  
*Nyingpo Döngyi Gyü:* snying po don gyi rgyud, page 260  
*Nyingpo Thugkyi Gyü:* snying po thugs kyi rgyud, page 101  
*Omniscient Guru:* kun mkhyen bla ma, pages 56, 80, 83, 314  
*Rangshar:* see *rigpa rangshar*  
*Rigpa Rangshar:* rig pa rang shar, pages 46, 61, 61, 63, 149  
*Rinchen Khorlo Tsempai Gyü:* rin chen 'khor lo brtsegs pa'i rgyud says: pages, 288, 290, 290  
*Rinpoche Gyepa Chenpoi Gyü:* rin po che rgyas pa chen po'i rgyud, pages 35, 35, 36, 42  
*Rinpoche Gyepai Gyü:* see *Rinpoche Gyepa Chenpoi Gyü*  
*Rinpoche Pungpa:* rin po che spungs pa, page 97  
*Rongzompa,* pages 49, 70, 94, 135, 142, 193

*Rübal Tsagyü*: see *Tsagyü Sergyi Rübal*

*Sangwa Gyutrul Drawa*: gsang ba sgyu 'phrul drwa ba, pages 148, 155, 255

*Saraha*, page 278

*Senge Tsaldzog Chenpoi Gyü*: seng ge rtsal rdzogs chen po'i rgyud, page 82

*Shantideva*, page 223

*Tashi Dzedan Chenpo*: bkra shis mdzes ldan chen po, page 150

*Tashi Rigpai Khuchug*: bkra shis rig pa'i khu byug, pages 50, 88, 130, 132

*Thigle Kundü*: thig le kun 'dus, page 219

*Thigle Kunsal*: thig le kun gsal, page 36

*Thugkyi Gyü Dampa*: thugs kyi rgyud dam pa, pages 112, 147

*Thunmong gi Do*: thun mongs gi mdo, page 75

*Tingdzog kyi Gyü*: gting rdzogs kyi rgyud, pages 80, 92, 111, 129, 142, 144, 145, 156, 183, 190, 296

*Tingdzog*: see *Tingdzog kyi Gyü*

*Trödral Dönsal Chenpoi Gyü*: spros bral don gsal chen po'i rgyud, page 81

*Trulde*: see *Bangdzö Trulgyi Demig*

*Tsagyü Sergyi Rübal*: rtsa rgyud gser gyi rus sbal, page 65, 93, 174

*Tsaldzog kyi Gyü*: rtsal rdzogs kyi rgyud, pages 86, 90, 90, 104, 137

*Tsaldzog*: see *Tsaldzog kyi Gyü*

unknown text, page 198

*Yangjed Trulde*: see *Yangjed Trulgyi Demig*

*Yangjed Trulgyi Demig*: yang 'byed 'phrul gyi lde mig, pages 53, 57

*Yangjed*: see *Yangjed Trulgyi Demig*

*Yeshe Namkha Dang Nyampai Gyü*: ye shes nam mkha' dang mnyam pa'i rgyud, pages 45, 312, 314

*Yeshe Sangwai Gyü*: ye shes gsang ba'i rgyud, page 277

## Glossary of Sanskrit Words

### Volume Three

Some Tibetan words were translated into Sanskrit words. This translation of the commentary contains 2011 total occurrences of 92 unique Sanskrit words. Kaya occurs 361 times, 98% in the form of dharmakaya, sambhogakaya, nirmanakaya, kaya and kayas.

Other Sanskrit words include: 209 buddha, 199 samsara, 187 mahasattva or sattva or sattvavajra or vajrasattva, 133 nirvana, 79 Samantabhadra, 67 dharmadhatu, 61 karma or karmic, 51 atiyoga, 45 samayas, 49 mandala, 38 prajña, 37 kriyatantra, 31 vajras, 31 anuyoga, 31 bodhisattva, 30 sravakas, 28 yogatantra, 28 tantra or tantras, 26 mahayoga, 25 upayatantra, 22 guru, 22 mantras, 21 sutras, 19 pratyekabuddhas, 18 upadeshas, 15 mudras, 13 lokas, 13 yoga or yogas, 12 Samantabhadri, 12 tathagatas, 12 siddhis, 7 guhyamantra, 7 paramita, 5 madhyamaka, 5 sugatas, and 5 dharma.

Other Sanskrit words include: arhat, bhagavan, bodhi, bodhichitta, chakra, devaputra, dewa, dharani, ganapuja, ghanavyuha, heruka, kanakamuni, karmamudra, kashyapa, krakucchanda, mahakashyapa, mahamudra, mahayana, manjushri, mantrayana, nagarjuna, prana, ratna, saraha, shakyamuni, shantideva, shikhinra, shrisingha, siddhas, vairochana, vajradhara, vajradhatu, vajra-like, vajrapani, vajrayana, vipasyin, and visvabhu.

## Romanized Pronunciation versus Wylie Tibetan

### Volume Three (other than book titles)

*chenchog* che mchog  
*dang* gdangs  
*dzogchen* rdzogs chen  
Garab Dorje dga' rab rdo rje  
Gyaltshab Chenpo rgyal tshab chen po  
Jigmed Lingpa 'jigs med gling pa  
Kathogpa ka thog pa  
Khenpo Zhenphen Öser mkhan po gzhan phan 'od zer  
*Kunjed Gyalpo* kun byed rgyal po  
Longchenpa klong chen pa  
*longde* klong sde  
*lung* lung  
*mutegpa* mu stegs pa  
Padma Karpo pad ma dkar po  
Pawo dpa' bo  
*rigdzin* rig 'dzin  
*rigpa* rig pa  
*rolpa* rol pa  
*rolpa-thugje* rol pa thugs rje  
*rol-tsal* rol rtsal  
Rongzompa rong zom pa  
Rongpa rong pa  
*semde* sems sde  
*terma* gter ma  
Thubten Pema Rabgye thub bstan pad ma rab rgyas  
*thigle* thig le  
*thugje* thugs rje  
*tsal* rtsal  
*yab-yum* yab yum

# Frequencies of Selected English Words

## Volume Three

'Pure Perfect Presence' occurs 451 times, and is defined in Volume One on pages 84-85 and pages 103-104 and in Volume Two on pages 45-46 and page 161.

Pure Perfect Presence or *rigpa* (211) is the root (19), source (170), king (177) and creator (37) who creates (57) and governs (8) all (633) phenomena (377) of the universe (155) of unceasing (69) uncompounded (38) self-originated (247) wisdom (491).

Through sound (44), light (48) and rays (8) of the elements (44) of space (292), air (5), fire (13), water (33) and earth (6), Pure Perfect Presence manifests (383) its empty (118) essence (495) as the unique (27) *thigle* (130) of total (186) victorious (111) self-perfected (182) primordial (373) enlightenment (192).

The energy (232) of Pure Perfect Presence abides (210) as the nature (389) of dimensions (168), emanations (33), objects (232), experiences (62), displays (21), forms (81), qualities (126), ornaments (25), varieties (56) and worlds (47).

Pure Perfect Presence transcends (155) causes (215), effects (112), acceptance (178), rejection (221), achievement (55), attainment (24), actions (187), affirmation (30), negation (27), accumulations (30), accomplishments (45), antidotes (15), appearances (228), change (40), transformation (32), analyses (47), applications (62), empowerment (21), entry (30), conclusions (42), explanations (594), distinctions (65), deities (64), good (91), evil (105), renunciation (35), examples (63), reasons (33), visualization (7), classifications (8), considerations (61), purification (222), realms (170) and words (172).

Pure Perfect Presence manifests its nature as the five Perfections (168). Teachers (127) teach (51) Teachings (165) whose characteristics (89) correspond (29) to the intellect (10) and desires (55) of assembled (7) Retinues (24) in specific (110) Times (146) and Places (31).



Realization (99) of the unborn (98) ultimate (72) truth (40) of the indivisible (41) non-dual (74) real condition (468) beyond (647) concepts (263) and references (8) arises (183) through relaxation (49) in secret (29) transmission (12).

Sentient beings (152) who follow (197), cultivate (46) and depend upon (95) the Tantric Natures, like views (144), meditations (214), initiations (3), mandalas (49), samayas (45), behavior (96), traveling (72) paths (232), training (34) on levels (103), sacred activities (46), limited wisdom (2), fruit (21), subtle teachings (19) and connections (9), deviate (114) from the understanding (336) of the pervasive (71) equality (131) of unfabricated (69) completeness (108) and develop (29) obstacles (87) for dzogchen (182) knowledge (89).

Practitioners (180) who produce (75) efforts (213) by struggling (200) with different (83) methods (68) of vehicles (180) to cultivate (46) the supreme (58) meaning (249) of the state (516) of liberation (114) establish (57) the basis (230) of dualism (120).

Various numbers occur 1782 times. The verb 'to be' occurs 3762 times in various forms. Negatives like not, non, cannot, and so forth, occur 1464 times. Conjunctions and auxiliary verbs occur 5973 times. Articles, prepositions and pronouns occur 22015 times.

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*Ornament of the State of Samantabhadra: Commentary on the All-Creating King of the Pure Perfect Presence of the Great Perfection of All Phenomena* (chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so). The commentary appears in volumes 4010, 4011 and 4012 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC), founded by Gene Smith. <http://www.tbrc.org/>.

Editions of the *Kunjed Gyalpo* used to help prepare this translation include: snga 'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of Volume 1; sde dge, folios 1-170; and sgang steng, folios 1a to 93b.

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precise translation of this biographical material is found on pp123-152 of *Wellsprings of the Great Perfection - The Lives and Insights of the Early Masters*.

*Wellsprings of the Great Perfection - Lives and Insights of the Early Masters*, compiler and translator Erik Pema Kunsang. Rangjung Yeshe Publications, Kathmandu, Nepal, 2006. 446pp. [www.rangjung.com](http://www.rangjung.com). ISBN 978-962-7341-57-4. This book includes a translation of chapter one of the *Kunjed Gyalpo* on pp47-49.

*Chöying Dzöd* (chos dbyings mdzod) is one of Longchenpa's Seven Treasures, quoted by our Commentator. This text and its auto-commentary have been translated into English by Richard Barron as *The Precious Treasury of the Basic Space of Phenomena*. Written by Longchen Rabjam; translated under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron. Padma Publishing, Junction City, CA, 2001, 141pp. ISBN 1-881847-32-2.

*Nelug Rinpochei Dzö* (gnas lugs rin po che'i mdzod) is one of Longchenpa's Seven Treasures, quoted by our Commentator. This text and its auto-commentary have been translated into English by Richard Barron as *The Precious Treasury of the Way of Abiding, and The Exposition of the Quintessential Meaning of the Three Categories - A Commentary on the Precious Treasury of the Way of Abiding*. Written in Tibetan by Longchen Rabjam. Translated into English under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron. Padma Publishing, Junction City, CA, 1998. 292pp. ISBN 1-881847-09-8.

*Chö Chenpo Medu Jungwa* (chos chen po rmad du byung ba, also known as *byang chub kyi sems rmad du byung ba*) is quoted by our commentator. An English translation will be published by the Ka-Ter Translation Project in 2009. <http://www.ssi-austria.at/ssi-engl/ka-ter>.

The *Dochu* (chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo) is an important dzogchen text written by Vairocana. It mainly explains many details about the 55 principal teachings of Garab Dorje which are the contents of chapter 30 of the *Kunjed Gyalpo*.

The *rgyud 'bum of Vairocana*, 8 volumes, publisher: S W Tashigangpa, Leh 1971. TBRC collection W21519, volumes 577-

584. *bcom ldan 'das lung thams kyi rang bzhin*, V2 205-239. *lta ba spyod pa'i 'khor lo* V5, 61-153. *lcags 'grel*, V5, 397-453.

